SIVQIL.

# Too good, to be true:

OMEN.

Though ſo at a vewe,
Yet all that I tolde you,
Is true, I vpholde you:
Now ceaſe to aske why:
For I can not lye.

Herein is ſhewed by waye of Dialoge, the wonderfull manners of the men of Mauqſun, with other talke not friuolous.

*By Thomas Lupton.*

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*Anno Domini.* 1580.

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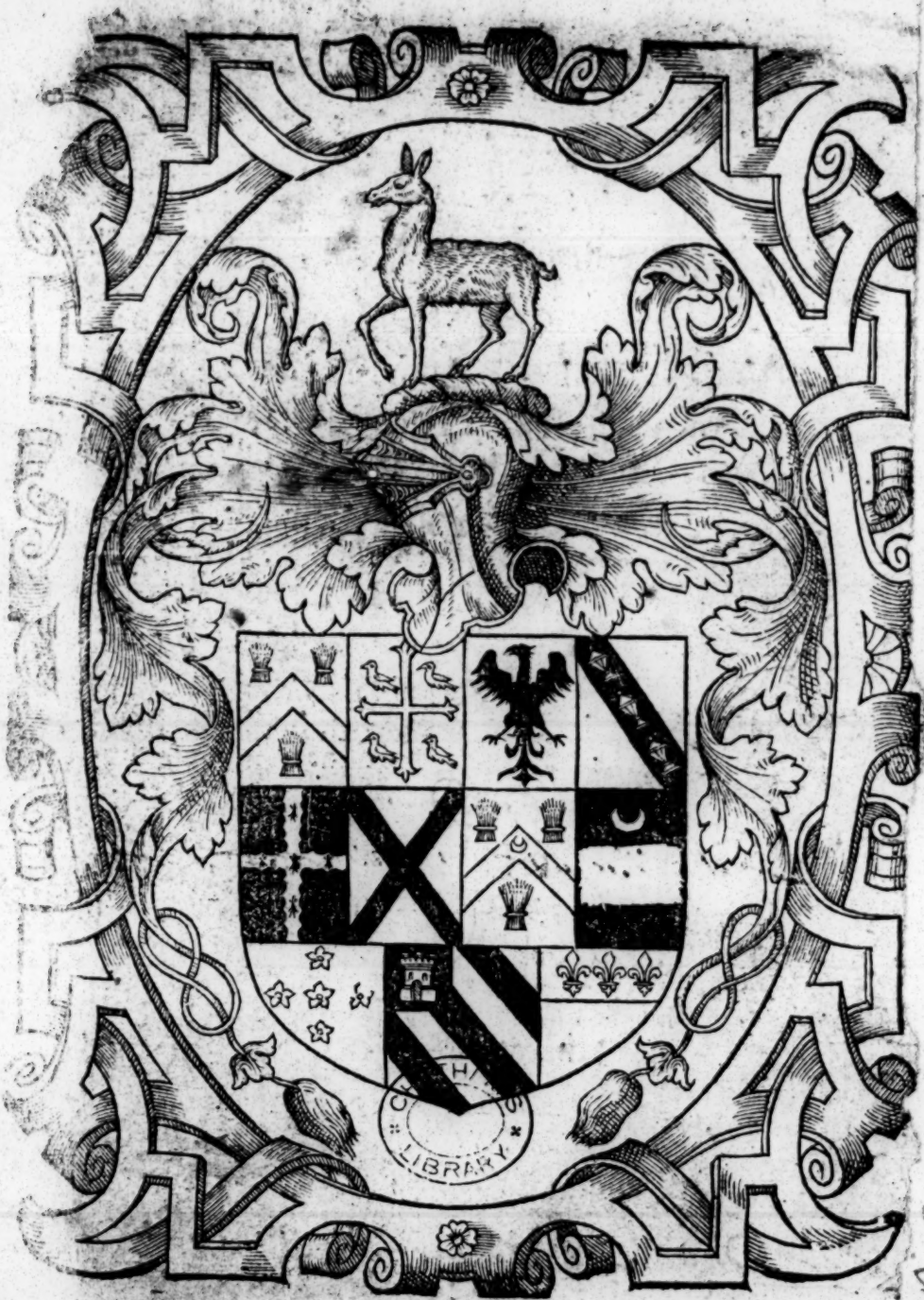
# TO THE RIGHT HONO-rable, Sir Christopher Hattõ, Knight, *Captaine of hir Maiesties Garde,* Vizchamberlaine to hir Highnesse, and of hir Maiesties most honorable priuie Counsayle.

*Although I can not (right Honorable) procure my Countries commoditie as I woulde, for that my power is not to my pretence, my mighte to my meaning, nor my abilitie to my industrie: yet I can not choose but vtter my good wil, in shewing what I wishe to the same. But bycause I would not be thought to counsell others, that haue more need my self to be taught: to set forth orders for others that ought rather to be guided: & to direct others that am more meet to be led: therfore what haue I written to that ende, is none other thing than that which now is obeyed & most diligently followed throughout that most ciuil Countrey called* Mauqsun. *The like whereof is not elsewhere so vniuersally practised. And thoughe the things therof written, wil be hardly credited (but more faintlie followed) for that they are so rare & strange, and in such an vnknowen place: yet they are not to be reiected as false, considering it is harder for the reporter therof to tel a lie, than for a common lier to tel a true tale. Which must needs be granted, if his name called* OMEN. *And the name of his Countrey called* Mauqsun *(before mẽtioned) be aduisedly marked and considered, especiallie è conuerso construed. And now for that the maruellous manners, the honest behauiour, the faithful friendship, the curteous conditions, the commendable customes, the plaine meaning and true dealing, the Lordes liberalitie, the Ladies great curtesie, the husbands fidelitie, the wiues obedience, the maydens modestie, the maisters sobrietie, the seruaunts diligence, the Magistrates affabilitie, the Iudges equitie, the common amitie, the preferring of publike commoditie, the generall Hospitali-*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# TO THE RIGHT HONO-
# rable, Sir Chriſtopher Hattõ, Knight,
## *Captaine of hir Maieſties Garde,*
## Viz chamberlaine to hir Highneſſe,
and of hir Maieſties moſt honorable priuie Counſayle.

*Although I can not (right Honorable) procure my Countries commoditie as I woulde, for that my power is not to my pretence, my might to my meaning, nor my abilitie to my induſtrie: yet I can not chooſe but vtter my good wil, in ſhewing what I wiſhe to the ſame. But bycauſe I would not be thought to counſell others, that haue more need my ſelf to be taught: to ſet forth orders for others that ought rather to be guided: & to direct others that am more meet to be led: therfore what haue I written to that ende, is none other thing than that which now is obeyed & moſt diligently followed throughout that moſt ciuil Countrey called* Mauqſun. *The like whereof is not elſewhere ſo vniuerſally practiſed. And thoughe the things therof written, wil be hardly credited (but more faintlie followed) for that they are ſo rare & ſtrange, and in ſuch an vnknowen place: yet they are not to be reiected as falſe, conſidering it is harder for the reporter therof to tel a lie, than for a common lier to tel a true tale. Which muſt needs be granted, if his name called* OMEN. *And the name of his Countrey called* Mauqſun *(before mẽtioned) be aduiſedly marked and conſidered, eſpeciallie è conuerſo conſtrued. And now for that the maruellous manners, the honeſt behauiour, the faithful friendſhip, the curteous conditions, the commendable cuſtomes, the plaine meaning and true dealing, the Lordes liberalitie, the Ladies great curteſie, the huſbands fidelitie, the wiues obedience, the maydens modeſtie, the maiſters ſobrietie, the ſeruaunts diligence, the Magiſtrates affabilitie, the Iudges equitie, the common amitie, the preferring of publike commoditie, the generall Hoſpitalitie,*

tie, the exceeding mercye, the wonderfull Charitie, and the conſtant Chriſtianitie of that Countrey is ſuch: I hope the honeſt affectioned will hereby take no ſmall pleaſure and profite. Not ignorant, that there are not a fewe of an other ſecte, that loath they oughte to lone, diſdayne they ought to deſire, fleere at that they ought rather to fauor, and diſcommend that they can not amend. Whiche if euery Writer ſhoulde haue weyed, many good things had lyen hid, that now are vttered: great knowledge woulde haue bene kept cloſe, that now is diſcouered: and many profitable things vnknowen, that nowe are practiſed. And therfore as they reſpected rather to pleaſure ſome honeſtly, than to pleaſe many fooliſhly: ſo I meane hereby rather to content the well minded with thinges commendable, than to flatter fooles with vnneceſſary matter. Truſting your Honor will rather weigh my good will and zeale, than my rude raſhneſſe: in that I preſume to preſent vnto you ſuch a ſimple gift. Comforted herewith, that ſeeing the Perſian Prince was content to accepte a poore mans handefull of water, (whiche had no better thing to giue him) I hope youre Honor will take in good parte this handfull of paper, not withoute ſomething in it, whiche is the beſt thing now I am able to giue you. And though this is not the firſt booke that hath bene dedicated vnto you: yet your Honor is the firſt man to whom I haue dedicated any. Whoſe wiſe dome hathe willed me, whoſe modeſtie hathe moued mee, whoſe clemencie hath encouraged mee, whoſe lone to learning hath allured mee, and whoſe common commendations hath entiſed me to offer it vnto you. Thinking my ſelfe happily recompenſt, if you receiue it but halfe as thankefully, as I doe giue it faythfully and willingly. Thus omitting any further herein to trouble your Honor, deſires God earneſtly to guyde you in goodneſſe, to defende you from danger's, to fenſe you from foes, to lend you long life, and to bring you to bleſſe.

Your Honors moſt obedient
to commaunde,

THOMAS LVPTON.

# *Too good to be true.*

The whole discourse whereof doth follow, and is declared by two, whose names are, OMEN and SIVQILA.

## *OMEN.*

Vernayle what fellowe this is that commes towardes me thus spædily: he thinks belike to haue some succour here, but he is much deceyued: for we neuer goe to trouble anye: neyther any shall trouble vs. What art thou sirra? what is thy name? from whence dost thou come? and what wouldest thou haue?

SIVQILA, O sir, I am come from the furthest partes of the worlde I thinke, there is no place nor Countrey but I haue byn in it I beléeue, (except this where you dwell) my name is SIVQILA, a sinner I confesse, but one that feares God, loues his word, estæmes equitie, and abhors wickednesse, my chiefe desire is to finde out such a countrey and people, as are altogither affectioned as I am.

OMEN. You may go rounde about the whole world, and thorowe and thorowe it againe, ere you shall finde the least pilledge (muche lesse a whole countrey) of such as you name your selfe to be: I pray you of what countrey are you?

SIVQILA. Forsoth I was borne in a famous and mosse fertile Iland called *Ailgna*.

OMEN. If I doe not mistake it, there are some of your countrey men, that would haue rapt out half a dozen othes,

in a great deale lesse talke than you haue vttered.

SIVQILA. That is to true, God amende it, whiche vice with many other, too commonlye there frequented, was the chiefe occasion of my comming from thence.

OMEN. What? and coulde you finde betwéene that and this no good and méete place to rest in?

SI. No truly, notwithstanding I haue bin since in diuerse worthye Countreys, where Gods word is truely preached and many godly professours thereof. But bicause the most part was giuen to gréedie gaine, to fraude and flatterye, and to wickednesse and mischiefe, there was no place for me.

OMEN. Are you so vertuous, that you may not dwel with the wicked? are you so holy you may not abyde among the haughtie? and are you such a Sainct, you may not settle your selfe with sinners? Then truely, eyther you must gette you a place in Paradise, or a house in Heauen: for I thinke you meane not to harbor in Hell.

SIVQILA. The Lorde kéepe me thence, and the moste enimies I haue. But sir, I would not haue you thinke, that I take my self to be so vertuous, that al other are too sinful to be conuersaunt with me. For so I mighte séeme to be more Pharizaicall than faithfull, more wicked than wittie, & more deuilish than godly: for the godlie Fathers could not flée frō thē, the Prophets were present with them, Christ the son of God was conuersaunt with thē, ẏ Apostles were always amōg thē, the Martyres remained stil with thē, & the Saints in this life cannot shunne them. But truely sir I loath and detest such vile and abhominable sinne so muche, as is commonly vsed with many of them at this present, that my hart did euen sinke for sorrowe, while I was among them.

OMEN. Why did you not return into your own country, séeing you coulde finde no fit place for your purpose?

SIVQILA. Truely bicause I hoped the further the better: but I found by proofe, the further the woorse. For after I departed from ẏ carnal Gospellers, I came among the peuerse Papists, among whom was such Superstition, I dola-

tri-

trie, and Malling, with other abhominations: besids the imprisoning racking, punishing, killing and burning of ỹ true professors of Christ: that I could not chose, but openlye tell the truth & their faults. Which in no wise they could abyde to heare. Wherby quickly I was imprisoned, & there so punished: that the vnchristē Turkes woulde not so haue vsed me.

Om. How chaūceth ỹ? for they name thēselues christians.

Si. They are christiās in name: but Diuels in their dēdes.

Omen. It is maruell you escaped their handes: if they be so cruel as you say they are.

Sivqila. It was againste their wils, you may be sure. But as the Lorde deliuered Peter out of his cheynes: so he of his mēre goodnesse deliuered me myraculously, and so you would say, if I did tel you how. And thus (as Daniel sayth) the Lorde neuer faileth them ỹ put their truste in him. And when I was escaped their handes, I trauelled further vntill I came among the heathen Idolators. From whence I wisht my selfe with a good will: but to saye trueth, I founde more loue among them not knowing God, than among the Papistes professing God. Who though they would not beléeue my religiō: yet they liked it a great deale better than ỹ Papistical religion, after I had reuealed ỹ maner therof to thē. And then through long trauel, I hapned amongst ỹ Canibals, who vse to fēed on mans flesh. But God so guided my fēete, that I fled from them, & through his greate prouidence escaped them.

Omen. You that are men of God, ought neither to feare death, nor flée from persecution.

Si. No sir: & why so? did not Christ ỹ son of god (which was wout sin) feare death himselfe: & haue we ỹ are most wicked sinners, a greter prerogatiue therin thā he had? And doth not Christ say also: if they persecute you in one Citie flée into another: then if we may lawfully flée from Christes enimies for feare of killing, we may wel flée from the Canibals (that knowe not God) for feare of eating.

OMEN. You haue ſpoken well for the defence of youre owne life.

SIVQILA. I haue ſpoken but reaſon I hope: For al the ſorte of vs, yea the beſte of vs all, are frayle fleſhe, rather gyuen to defend our lyfe than to amend oure lyfe: you muſte thinke vs to be earthly Sinners, not heauenly Sayntes.

OMEN. What wil you do now, do you meane to go into your Country againe?

SIVQILA. I entende to proceede further thys way, perhaps this Countrey of yours may be ſomething better than where I haue trauayled, worſe it can not lightly be.

OMEN. Nay, you came neuer in the like ſince you were borne.

SIVQILA. What, for gwdneſſe, or euilneſſe?

OMEN. Nay, for gwdneſſe, godlineſſe, obediẽcie, equitie, vertuous lyuing, plaine dealing, and true meaning, that in all the earth is not the lyke: for we haue ſuch commendable cuſtomes, and excellent orders, and ſo wel kepte & obſerued, that you would thinke thẽ incredible if you did heare them.

SIVQILA. Well, though my trauaile hath bin troubleſome, painful and dangerous, yet I repent not my iorny: for now I hope I haue founde the place that will pleaſe me: I pray you let vs make haſt, I thinke long vntill I be in it.

OMEN. You were beſt to know firſte, whether you ſhall be welcome thither or not.

SIVQILA. I truſte I ſhall behaue my ſelfe in ſuch order, that none there ſhall miſlyke me.

OMEN. Well, to be playne, you cannot come there, for we kẽpe none but ſuche as are borne and bred in our owne Countrey, therefore no ſtranger can dwell with vs, for if they ſhould, we ſhould rather learne theyr Vices, than they followe our Vertues.

SIVQILA. As you are to be prayſed for kẽping awaye the wicked, ſo are you to be miſliked for refuſing the godlye: for you coulde learne of them no harme, but gwdneſſe.

OMEN.

OMEN. Speake better than we they may, but offende so little as we they can not. And yet if wee shoulde receyue any beyng neuer so godly and honest: woulde all the brode they brede be so godly as they: no not so, for the godliest fathers in the olde time, haue had godlesse chyldren.

SIVQILA. I cannot deny that, but if you woulde be so good vnto me, as to suffer me a while to remaine in youre countrie, I woulde (by Gods help) liue in such order, that I woulde not encrease your number.

OMEN. Are you not flesh & blonde: are you not a sinner:

SIVQILA. Yes truly that I am, or els I were a lyar.

OMEN. Then we wil not truste you, nor put it in proufe: as godly men as you, haue brokē as great promises as that: Therefore set your hart at rest, you may not come there, nor you shall not come there.

SIVQILA. What remedy, I can be but sory, but my grief is the greater, for that I am so nygh such a Countrey, where there is so godly orders, suche commendable customes, equitie estéemed, and Vertue so embraced, (as you erst did tel me,) and can not sée it before I go hence: Oh that I mighte haue bin so happy, to haue séene the maners and orders therof, whereby I myght haue reuealed them in mine own cōtrey, when I had bin come home; that they might haue bin practised there: Such a mind I haue that my country might excel other in goodnesse and equitie.

OMEN. It séemes, that you beyng so godlye and of a perfect religion, that there are godly Prechers in your country.

SIVQILA. Indéed there are great store of them, thanks be to God, and are very diligent in preaching the trueth of the Gospell, and do mightely thereby repraue sinne, but eyther the Diuell doth so busily strow Tares among the good séede of Gods worde, or the audience are so stony harted, or else they are negligent or forgetfull hearers, or rather all, that their painefull preaching doth little preuaile, yet more than some wishe, but not so much as I woulde.

OMEN. Then it were but vaine to sée the orders & vses

of thys our Countrey, (if you mighte) for seeyng they will not followe Gods word, whiche they credite, being among them: then it is like they will muche lesse regarde oure orders, being vnknowne vnto them, and that so farre from them, vnlesse they be of the secte of *Dives* brethren, that rather woulde beleeue one that shoulde come from Hell, than the worde of God that came from Heauen. Yet I am of this opinion, that your countreymen wil rather embrace toyes, gawdes, and newe vices farre brought, than good thinges & auntient vertues vsed nigh home: So that if you hearde of our maruelous maners, and excellent orders: yet you were as good when you come home declare them not, as they to heare them, and followe them not.

Marke.

SIVQILA. Yea sir, but many of thē thinking that none in the world haue better manners, orders, customs, wittes, and knowledge than they, and then hearing of suche farre passing theirs, and that in a farre vnknowne Countrey, I thinke verily, shame woulde driue them to followe and practise some of them at the least.

OMEN. Do you thinke that your countreymen will doe more for feare of Shame, than for feare of Sinne? truely you do commend your Countrymen very wel. But suppose that one forbeares to play the harlot for feare of shame, and an other refraines the same for feare of Sinne, or for displeasing of God: Doe you thinke that shame can do the one as much harme in thys worlde, as Sin can do the other, in the world to come? I thinke not, for Shame can but make one to bee mocked, disdayned, gased and pointed at, and perhaps to be whipte a little, emprisoned, set on the Pillerie, or ryde in a Carte, the memorie whereof lasteth but a whyle, who after comming to wealth, shall haue as many courtesies, as they that neuer did the like: whereas Sinne is so horrible in the sight of God, that eternall damnation in Hell fire for euer, is the rewarde thereof.

Note this well.

This is worth the marking.

SIVQILA. Yea without repentance in Christe, amendment of life and the mercy of God.

OMEN.

OMEN. Yea, but that is more of Gods goodnesse, than of your deseruing.

SIVQILA. I must néedes graunte that, blessed be his holy name therefore. Wel, séeyng there is no remedy, I meane to go homewarde againe: for no place that I haue trauayled in, doth excell it for true preaching, plenty and peace.

OMEN. And I tell you, they are three such dishes, as they that will not be thankful for them, are worthy to fare worse. I thinke fewe people haue more and do deserue lesse.

SIVQILA. In déede as you saye, vnlesse proud apparell, haughtie hartes, dainty dynners, surfeting suppers, detestable drunkennesse, solempne swearing, and other vitious liuing deserues it.

OMEN. Nay, that is the nexte waye to lose these greate blessings of God: whiche they are not able to gette agayne, wyth all the cunning they haue.

SIVQILA. They are worthye blessings indéede if they coulde sée it.

OMEN. If one of thē wer takē away, they would sée it: & if two of them were takē away, they would féele it: but if all three were takē away, they would lament it: I can tel thē ý. Consider this

SIVQILA. The Lorde forbid it: I hope in God neuer to sée that day.

OMEN. As good, vertuous, & honest countries as yours, haue at one time wanted some one of them: they may thinke themselues blessed, that haue three suche treasures all at once.

SIVQILA. Then what will you saye to them, that lackt them all at once?

OMEN. They wer most vnhappy of al other I think: but your Countrymen were neuer in that case.

SIVQILA. Yes truly, and that of late dayes.

OMEN. I think then they can neuer forget the goodnesse of God: that hath sent them wealth for want, plentie for penurie, light for darknesse, quietnesse for trouble, peace for wars, and solace for sorrowes. Marke this well.

SIVQILA.

SIVQILA. No more they shoulde, if they would pray as well vnto God, as they prate vnto men: if they were but halfe so good children, as God is a father: or if they did not wilfully winke at that they should willingly see. But truely we are made of such a maruellous moulde, that riches wyll not make vs remember our pouertie past: yet pouertie wyl make vs remember the wealth we haue had.

*In pouertie we remember that forget in wealth.*

OMEN. Such is the nature of witlesse (not of witty) men: your going home wil be dangerous, and your getting home as doubtful.

SIVQILA. That God that guided me hither, wil I trust leade and protect me thyther: but sir before I goe, I beseeche you thinke not muche, to let me vnderstand your name, and the name of your Countrey.

OMEN. I will not greatly sticke with you for that. I am called OMEN, and my Countrey is called *Manqsun*, therfore the place is not meete for you to be in, vnlesse you can liue fondelesse (I had almost sayde faultlesse.)

*A harde place to dwel in.*

SIVQILA. Wel sir, I wil nowe take my leaue of you, fare yée well.

OMEN. Stay a little I pray you, haue you a desire indéed, to know the state of our Countrey?

SIVQILA. A maruellous desire, if I knew how.

OMEN. I like you wel, and now for the good wil I beare you, I wil make a true relation to you thereof, especially as much as I can remember, or as you will aske.

SIVQILA. I thanke you most hartily therefore, and if you stoode in néed of me as you do not, and I as able to pleasure you as I am not, you should find as much willingnesse in me, as I perceyue readinesse in you.

OMEN. Your curteous speache doeth muche please me, therefore aske what you will, and I will aunswere according to your demaunde.

SIVQILA. I néede not aske you the cause of the good estate of your Coũtry, for by your former talke, it seemes you haue a worthy gouernour, obedient Subiects, and also good

lawes

lawes well and throughly executed.

OMEN. You say true, in the three first blessings you spake of, you may perhaps compare with vs, but in these last three we may compare with you.

SIVQILA. You would not gain so much that way as you thinke, if our subiectes were to our soueraigne: for truely we haue moe orders than be well obserued, we haue verye good lawes, though euil kept, and not throughly executed: therefore our lawes (as *Anacharsis* sayeth) are lyke to a Spyder-webs, which the Humble Bée doth breake and rush through at pleasure, but the little weake and small flyes are catchte therein. Lawes compared to a Spiders Webbe.

OMEN. I know what you meane thereby: surely lawes were as good vnmade as vnkepte. To what purpose serueth a mylle, if it be vnoccupyed and grinde no corne? to what end is a rod, if the childe be not beaten therwith when it doth offende? True sayings

SIVQILA. To no purpose at all: and also if lawes bée euill, then why are they made? if they be good, why are they not kept. But sir I pray you, do your Bishops, Preachers & Ministers, liue godly.

OMEN. Yea such Bishops, Preachers and Ministers as we haue, you haue not commonly heard of the lyke.

SIVQILA. Then I truste they liue according to their preaching, teaching, and vocation.

OMEN. You nede not doubt that, for they are altogither of this opinion, that there is no greater reproch to Bishops, Preachers, and Ministers, than to praise that way, that they refuse to walke in themselues. Therfore oure Bishops liue so godly, our Preachers besides so vprightly, and our Ministers so modestlye, that they doe ten times more good wyth their vertuous liuing, than wyth their godly Preaching and teaching. Marke this well.

SIVQILA. I fear it is Too good to be true, which if it be, I woulde to God it were so with vs: for to tell you truth, I feare there are manye with vs that doe a greate deale more

The more pitie. harme, with their noughtie liuing, than they doe good with their preaching and teaching.

OMEN. I remember you sayd euen nowe, that you feared my words were Too good to be true: but I beleeue verilye ỳ these youre wordes are Too euil to be false. For surelye I thinke that some of that worthye function, lyues as reprochfullye, as they that are not of such a calling.

SIVQILA. I woulde it were false, notwithstanding there are diuerse of them throughe Gods goodnesse liue so godlye and vertuouslye, that the cruellest enimies they haue, are not able iustly to reproue them.

OMEN. It is an euil corne fielde, that beares nothing but Thistles: and it is an euill garden, that brings forthe nothing but weedes. But truely as you saye, the euil liuing of the Preacher, doth much harme.

SIVQILA. I affirme your saying, for the people are more apte to followe euill deedes than good wordes.

Apt to euil euery way. OMEN. Yea and more apt to follow euil wordes thã good deedes.

SIVQILA. If they be so giuen to follow both euil words and euil deedes, (howe so euer they are tyed or lincked) then what saye you to that Preacher or Minister, that sayth euill and doeth euill most commonlye, vnlesse it be in the Pulpit or Church?

A good iudgement. OMEN. In my iudgement, ỳ one is more meete to preach on the Pillerie, than in the Pulpit: and the other is more meete to be whipt out of the Churche, than to minister in the Church.

SIVQILA. I maruel how such dare presume, to enter into that place?

A good aunswere. OMEN. And I maruell why suche are chosen and put into that place?

SIVQILA. Alas, they counterfeyte themselues, vntill they get in.

Rightly sayd. OMEN. And when they vncounterfeyte themselues a-

gaine,

gaine, why are they not thrust out?

SIVQILA. I haue knowen diuerse such in my countrey, displast by godly Bishops.

OMEN. And haue not some of them bin plast againe, in a greater liuing, in another place, some after?

SIVQILA. Yes that they were, but howe and by what meanes I know not.

OMEN. Then I beléeue I knowe. For bribes, rewardes, friends, and letters, helpes manye a one into that holye and sacred function: that are méeter to be Swineheardes, than spiritual shepherdes. Too true.

SIVQILA. The more pitie, I woulde it were not so. I maruel that you haue none such with you.

OMEN. If we did as you do, we should haue as you haue. We haue neyther Bishop, Pastor, nor Minister, but is long and throughly tryed before, to be of such learning and godlynesse, and of such qualities and conuersation, as is méete for a Bishop, Pastor, or Minister, according to the discription of Saint Paul to Timothie.

SIVQILA. Then I thinke none is admitted into that function with you, that intrude themselues into it by giftes or Simonie.

OMEN. No I assure you, for if one shoulde séeme to offer himselfe, or procure by anye wayes or meanes to come into that worthy charge: he should not only euer after be estéemed to be ambitious and couetous, (thinking he woulde haue it rather for preheminence than for preaching) but also shall lose halfe the liuing he hath, and be euer after euill thoughte of, vntil he did so increase in vertuous liuing, ỳ his repentãce therfore might manifestly appeare. For we are out of doubt, that he that is an earnest crauer and suter for a spirituall liuing, cares more for the flése, than the flocke. A good order.

SIVQILA. This was and is a common practise among the Romanistes.

OMEN. I praye God it be not vsed among the Protestants.

SIVQILA. I feare it is vſed among ſome of them.

OMEN. Take hæde your ſome be not a great ſort, therfore it is to manifeſt, that ſuche ſæke the liuing not the office.

SIVQILA. I thinke if there wer now as ſmal liuing ioyned to the ſayde offices, as was in the Apoſtles time: there woulde be as fewe crauers of them, as nowe there be many. And then we ſhoulde be driuen to chooſe fit men for the miniſterie, as they of the miniſterie chooſe now fit liuings for themſelues.

Marke.

OMEN. What ſo euer they doe with you, they can not chooſe them ſo with vs, Chriſt chooſe the Apoſtles, they choſed not him, nor ſude to him for office. Steuen and the reſt were choſen to be Deacõs, by the elders, for their vertuous liuing and good conuerſation: but they did not ſue for it, nor made friendes therfore. But Simon Magus, one of another religion (that loued gaine more than godlineſſe) woulde haue come by the holy Ghoſt at the Apoſtles hands for mony, as many get ſpirituall liuings now adayes, wherevpon it may rightly be called Simony. Therfore if ỹ Apoſtles & Deacõs came more truly to their Offices (being choſen & called to it orderly) thã Simõ Magus, which procured or called himſelf, euẽ ſo they that are orderly called and choſen now a days, for their abilitie and godly cõuerſation, to this worthy miniſterie, may be thought to be the true Byſhoppes and Paſtors: and they that come in by money, or by any other vnlawful meanes, maye rightlye be called Simon Magus Diſciples: for as Simon Magus thought to haue ſolde becauſe he ment to buye, ſo the buying Paſtors and miniſters now, becauſe they haue bought, they meane not to giue.

SIVQILA. Some haue Spirituall liuings giuen them freely, yet vſe them as euill as the reſt, and are rather fleeſers, than feeders of their flocke.

OMEN. Then the faulte was in the giuer, before he had iuſte tryall of them: but the Byſhoppe in more faulte for admitting them, before he had true knowledge of their learning,

nyng, maners, and conuersatiõ. But if the patron that doth presenk, the Bishoppe that doth admitte, and the parson that is presented and admitted, did deply consider, what a deare price Christ hathe payd for oure Soules, what endlesse torments euery lost Soule shal suffer, the continual entertainment that such Bishops and patrons shall haue in Hell at the Diuels handes, for presenting, admitting and suffering such blinde buzzardes, or careleste pastors, and the continual chære, besides the howling, gnawing and gnashing of teeth prepared in Hell for euerye suche Parson, Pastor, or Minister, the Patrõ thẽ I think would not present so quickly, the Bishoppe would not admit so vnaduisedly, nor the Parson or Vicar woulde not so rashely enter into suche a daungerous office, for all the earth, nor the whole treasure therof.

They would not doe so if they consider this well.

SIVQILA. And haue they this consideration with you?

OMEN. Yea I warrant you, for as I tolde you before, none are chosen into the ministerie, but they are wel tryed and proued, to be godly, well learned, of a pure and honeste conuersation and vertuous liuing: and euery such Minister doth consider, that the bloude of euerye soule wythin his charge, that shall perishe throughe his default, that is, for lacke of good teaching, or throughe want of reprouing, or by his euill example of liuing, shall be required at his handes. And euerye Parson or Vicar with vs doe likewise consider, that he shall aunswere for euery Soule so perished, through the negligence of the minister by hym so permitted in his cure. And all Bishoppes wyth vs are so holy, godlye, and vertuous, that they weygh and consider, that they shall answere for euerie soule that is perished within their Bishoprike, throughe the defaulte of any Parson, Vicar, or Pastor there by them admitted.

a good consideration of ỹ Ministers of Mauqsun.

a good consideration of ỹ Parsons of Mauqsun.

a good consideration of ỹ Bishoppes of Mauqsun.

SIVQILA. O most happy country, that hath suche blessed Bishoppes, O most blessed people, that haue such precious Pastors, if all Bishoppes, Pastors, and Ministers had suche a consideration as they haue, there would not be suche

Note thys.

gaping, snatching, procuring, waiting, suing, flattering, crowching, writing, ryding, poasting, giuing, reuarding, and promising, for spirituall liuings, as now is. May they woulde rather flye from them, than thus to followe them. O mere madnesse to desire ourr destruction, to pay for oure paine, and to seeke our owne sorrowe. If one mighte haue a Farme, for the space of one and twenty yeres, without paying of any rent all that whyle, vpon condition that he should be hanged at the ende of the sayde yeares: mighte not he bee counted a verye noddy, that woulde pay suche a fine for a Farme? truly then he might rightly be thought to be starke staring madde, and cleane onte of his wittes, that will sue painefullye, and labour earnestly to haue a benefice, to lyue ydelye and loytringly all his life, to pay the fine of Damnation for euer therfore after his death, in Hel fyre, where ther is paine without pleasure, sorrowe without succour, mourning wythout measure, and miserie without mercy.

He is a noddy indeede that will pay such a fine for a Farme.

This is deeply to be considered of many that sue for Spirituall liuings.

Omen. Cal you these fines, they are proper fines indeed, they may more properly be called Fines, than the fines now daily giuē for Farmes: for they make a final end of al. A mā were better to pay a good round fine at his comming in, than to pay suche a fine at his going out: this is the common fine that al Idolatrers, vsurers, whoremongers, harlots, bauds, swearers, drunkards, thēues, & suche like wicked persons, shall pay to the Diuell after their death, for occupying of their trade: he is not so hasty in taking his fines, as many Landlords are now adaies. What can a man desire more, thā to occupy a thing freely during his life? the Vsurers dare not for their eares lend their money to interest vpon so long a day: for, if they shold, the borrowers would not be so bare, nor the lenders so rich. Wel, though the Diuel suffer so lōg, yet he will pinche them home in their payments at length.

Note.

Sivqila. A dolefull thing to consider these fines, a lamentable thing to remember these fines, but a most horrible thing to paye these fines. There is an ende of earthly paymentes, fines, and vsuries, but the fines and vsuries to the Diuel,

This is to be well marked.

Diuell, shall euer be a paying, and neuer payde.

OMEN. A common saying, A day will come shal pay for all: but when this day comes, it will pay home for al: therefore seeing the greate goodnesse of God can not moue vs, the wonderfull friendship of Christ can not procure vs, nor the strange exãples for our warning, cã allure vs: yet me thinks euerlasting damnation with the fendes in Hell fire should feare vs. Marke this well.

OMEN. I doubte there are some, whiche eyther thinke there is no Hell at all, or else that God is so mercifull, that hee will suffer none (bee they neuer so Wicked) to come there.

SIVQILA. If anye suche be, they haue eyther exercised themselues very little in the Scriptures, or else they gyue very small credite to it. If they will credite Christe, (who is well worthy to be beleeued) then they cãnot be doubtfull, but that there is a Hell: for he sayeth, Whosoeuer sayeth thou foole, shall be in danger of Hell fyre: and he sayth againe, It is better for thée, that one of thy members perishe, than all thy body should be caste into Hell. What nede I recite the wordes of the Prophets or Apostles, that in diuers places name Hell? If any be so incredulous, that they will not beleeue Christe, they will hardly beleeue eyther Prophet, Apostle or any other. But I will promise them one thing, whosoeuer will not beleeue Christe nowe, they shall beleeue him againste their willes at the laste day, at which time he will say, Goe yee wicked into euerlasting fyre, prepared for you from the beginning. And then with all the mighte and power they haue, lette them proue him a lyar, or withstande hym if they can. No, no, he wil be too harde for them there: for thoughe the Iewes ouermatchte hym here with his wil: he wil ouermatche them and al his enimies there againste their willes. As there is a God that will protecte and defende the godlie: so there is a Diuell (yea a maister Diuel) besides manye thousandes of other Diuells, that will. They that beleeue Christ must beleeue there is a hel

Marke heere.

will torment and punish the wicked. And as there is a Heauen where the godly and faithfull beleeuers, shal haue euerlasting ioye and pleasure: so there is a Hell, where the wicked and infidels shall haue endles sorrowe and paines, or else if there were no Hell, where shoulde the diuell, with all hys vnder diuels kéepe his residence? not in Heauen I am sure, for God didde thrust him out from thence for hys pride, but not to come thither again. And though Heauen be great and large, yet it can not hold them both: and to say truth, the Dyuell is suche an enimy to God, that he wil not haue such an euill neyghbour so nigh hym.

a pleasaunt discourse where the diuell shoulde bee if there were no Hell.

OMEN. And on the earth I am sure he shall not rowste, neither in the water, ayre, nor in the fiery region next vnder the globe of the Mone, neyther in any of the Firmamentes aboue, that are vnder Heauen, for all these shall be consumed.

If there were a Purgatorie yet the Diuel could not remaine there.

SIVQILA. And if there were a Purgatorie (as I am sure there is none) thoughe some dolts do dreame of suche a place, yet the Dyuell coulde not be there, for it should likewise be consumed wyth the earth, for that it is placed in the centre of the earth, as it is imagined. But if they imagined Purgatorie shoulde be saued from destruction, I thinke the Pope (the chiefe protector of Purgatorie) would not suffer the great Diuel, with such a rabble of other Diuels, to take possession there: whiche hath bin one of the richest Manors that euer he had. Nor it coulde not well stande with his holinesse, (thoughe the Diuell were his deare friende) to displace the sely Soules that haue payde rent for it afore hand: especially suche of them as he hath pardoned many yeares after the day of Judgement: for though the date of some of their pardons are out alreadie, yet many of them wil not bee expired of a greate while after. Nowe sir, if any of them are such as are appointed to go to Heauen, they wil tarry there no longer, (if they be wise.) And they that are appointed to be damned, they will not go from thence with a good will. And further, the Pope shoulde do them much wrong, if they

The Pope would keep the diuel frō possession of Purgatorie,

Marke thys whole discourse of purgatorie and poore soules that are in it.

should

shold be put out of their place of priuiledge before their lease is expired. And manye haue this opinion of the Popes good grace, that he will do neuer a lyuing man wrong: Then it is to be thought (if he be of that power as he is taken to be) he will defende the poore Soules in Purgatorie in their right, whereby it behoueth hym to withstande God, that hée do not consume it at the last day, when all the reste shall be destroyed with fire. And thus the Pope muste néedes kéepe the poore Soules in peaceable and quiet possession, in despighte of the Diuel, and al that take his parte.

OMEN. But what if the Diuel, through his great might and power, should (by force) gette possession of Purgatorie? how then? A question to be asked.

SIVQILA. The best thing that the Pope can doe, is to curse hym out againe, with Bel, Booke, and Candle. How the Diuell might be put oute of Purgatorie.

OMEN. Yea, but that will not serue, nor yet feare the Diuel, as it hath done many a fonde sole on the earth.

SIVQILA. Thē the poore soules are like to go to wracke.

OMEN. Yea, & al ẏ mony is lost, that they payd to ẏ Pope

SIVQILA. Yea truely, if that be lost that doth them no good, nay rather continuall harme, for the Pope and his darlings for the grédinesse of mony, bringeth the simple people into suche a soles Paradise, that he will saue them: whyche is ẏ occasiō of their damnatiō, by beleuing & trusting to hym.

OMEN. Woe be to thē that do sell and are sold to the diuell for money, they will wishe that they had not bén borne.

SIVQILA. And therefore if the Diuell shoulde get the possession of Purgatorie, then the miserable soules were as good to be in Hel with the Diuel, as the Diuel to be in Purgatorie with them. Nowe, considering the Diuell can not dwel in Heauen, neither in the Earth, Water, nor in the fiery Region, nor in Purgatorie, (if there were any suche) then surely hé muste néedes of force dwell in Hel, for there is no other place for him to be in, vnlesse he be no where.

OMEN. Nay, he shal not dwel there I can tel him that.

SIVQILA. Therfore if there be any such that say, there

is no Hell: *Corax, Dathon & Abyron* (if they were here) would tell them there is a Hel. If *Nadab* and *Abihu* were here, they woulde say that they lye. If *Iudas* one of Christes Apostles, did heare them say so, he woulde reproue them to their face. If *Dines* that rich glutton were with them, he would affirm that there is a Hel, not by heare-say, but by proofe. Therfore suche were best to beléeue there is a Hell, least hereafter they féele there is a Hel. But suppose there were no Hell, and one beléeued there were one, coulde he haue anye harme thereby: no truly. Mary if there be one, and he thinke there is none: thereby he might reape much harme, for thinking one being none, would make hym shunne euil, but in thinking none being one, woulde hinder hym to do well. Thus no harme (but much good) by beléeuyng there were a Hell, and be none: but much harme & no good, by thinking there were no Hell, & yet one. But the childrē of God wil not shun sin for feare of Hel, but for feare of displeasing their God & most louing heauenly father: for the louing sonne will shunne euill, rather to auoyd his fathers displeasure, than punishment. For the childe that shuns euill for feare of beating: the same is obedient in hope to haue some thing. But our heauenly father hath so created vs, our Sauiour Chryst hath so louingly raunsomed vs, and the holy Ghost doth so guide and instruct vs (besides the wonderfull benefites that hée dayly doth gyue vs) that our verye duty is to loue him, obey him, and kéepe his commandements wyth all our power and endeuour: thoughe there were neyther Heauen to reward vs, nor Hell for to punish vs. Wel, we haue bene so busie wyth Heauen and Hell, that we haue almost forgotten the earth. I pray you sir, is there any alteration in the peoples manners and liuing of your Countrey, since the preaching of the Gospel?

These can witnes that there is a hel

Good counsel

Marke this saying.

Gods childrē shunne sinne not for feare of Hell.

Weete to be marked.

Consider this saying.

OMEN. Alteration (quoth you?) tutte it is wonderful, for at the first preaching thereof, the men came to the Sermons lyke Maskers, and the women lyke Players. Whereat the Preacher was so amazed, that he was ready to go out of the Pulpit, for he thought verily (séeing them in that order) that there would haue bene either a play, a mummerie or a May-

Note here.

game: But when he vnderstode certainly that they came to heare the Sermon, he framed his spæche in suche ozder vnto them, sometimes with milde and gentle exhoztations with ỹ swæte promises of God foz doing well, bringing Christe foz an example foz them to followe, saying, Though he was the sonne of God, & equall to God the father in respect of his godhead, yet he became pooze, humble, mæke, gentle, merciful, & charitable, and went dayly in simple and pooze attyze, and finally dyed to make vs liue. And therefoze whosoeuer loues Christ, who woulde haue him their Sauiour, who thinkes they shall stand in nede of Christe, and who woulde haue hym their friende at the laste daye, lette them followe him, in humilitie, loue, mercy, modestie, and patience, and going soberlye and decentlye attyzed: And sometimes hæ thundzed foztb Gods threatnings and vengeance of eternal damnation in hel fire, to such as diode continue in pzide, couetousnesse, enuy, hatred, vnmercifulnesse, vncleancnesse, filthinesse, dzunkennesse, ydlenesse, and in other sins and vices, that they were wonderfully altered immediatly after the sermon, Foz some wẽt wæping away, lamẽting & repẽting their sins: some did holde vp their handes, & loked vp to Heauen, desiring God to send them his spirit to guide them in a new kind of life. And some seeyng their fond & gawdy going, did holde down their heades, (being maruellouslye ashamed thereof,) the sequele wherof, shewed that it was not fayned: foz, ỹ nert time they came to the Church oz Sermon, there was suche a mernailous change, that the Preacher thanked God & wepte foz ioye: foz the richer sozte did caste off their to sumptuous, costly, gawdy & gazing attyze, and came in suche modest & decent apparel, as was rather vnder than aboue their degrẽ: & they ript their costly & gawdy garmẽts, and solde the same to such as would buy it foz other necessary vses, the mony wherof they distributed amõg the pooze. And the inferioz sozt that were not able to buy new garments, altered their old into a decent fashion according to their degrẽ: so that there was neuer suche a chaunge in suche a shozt time, I beleeue.

A good Preacher.

A maruelous alteration at the first hearing of Gods woꝛde.

Too good to be followed.

SIVQILA. Suche a chaunge God sende vs, I feare it will neuer come, it hath bin so long a comming. I haue seene great changes with vs betweene one Sermon & an other in one place: for where the Preacher perswaded them gentlye, & cried out against them vehemētly for their proud, sumptuous, and gaudy attyre, yea, and in suche sorte, that it woulde haue made the very Infidelles to haue relented: truly at the nexte sermon after, they were more costlye, prowdlye, and more gawdely attyred, with more newer and fonder fashions than before: And was not this a change aswel as yours?

An other chāge but not so good.

OMEN. But not so good as ours.

SIVQILA. Surely, yours was a wonderful good chāge. I feare it is Too good to bee true.

Note.

OMEN. And truely yours is a maruellous euill change, and I thinke it is Too euil to be false.

SIVQILA. The more euil it is, the more néed to be false, and the more good, the more néede to be true. Wel, though commonly there is such excesse of apparell, suche gawdy going, and such peacockly & new fashions euery day: (for al the preaching and teaching) yet your alteration taketh place in some of our people.

Marke.

OMEN. It is an euil soyle that brédes nothing but Sin: It is an euil Winter that hath neuer a fayre day: and that is a madde kinde of people that are al giuen to Pride. Surely, such braue attyre, and such shifting of fashions, muste néedes aske greate cost, and great cost wil quickly consume. So that I beléeue by these your sayings, many thereby are brought into such a consūptiō, that they are houseleslesse & lādlesse, their purses pennyleslesse, and they at length meatleslesse, and then they néede not feare to fainte in their furres, nor to be sicke of surfetings: & one good turne they shal haue besides, they shal not be troubled with taxes & subsidies, nor wō paying of house rent: and some of them besides may boldely brag, that they haue spēt as much m. l. yere, as their fathers got in twenty.

A poore bragge.

SIVQILA. They ỳ can make these brags, may be bold to beg their bread: surely, if there wer no preaching at al, me thinkes

thinkes reason shoulde rule them, their owne wittes shoulde wil them, and the want of wasters might warne them, from being so prodigall and spending so vainely.

OMEN. What will you say to them that are so bewitched? for vnlesse they were so, they woulde neuer do so. A marueilous thing that they will paye so deare for Gods displeasure, to spend so much to seeke their owne sorrowe, & to go a while gaye, to begge euer after. But truely if they knewe ỳ price of Gods displeasure, they woulde rather go naked than wear such attyre, and though they thinke that they shall be disdayned and mocked, if they doe not go accoyding to the fashion: yet manye doe mocke them bycause they go so out of fashion.

a marueilous thing indeed.

Note this.

SIVQILA. What more fondnesse, than to bestow mony to be mocked? certainly if the auntient fathers that liued vertuously, that went decently, and fared temperatlye, were aliue at this preset, they would maruel at the going of many. Truly our father Adam, which was Lord of the whole erth, had but a leather Pelte to couer his nakednesse and to keepe him from the colde, and God thought it good ynough for him, else he woulde haue giuen him a better to weare: and he was well pleased withall. But nowe many that haue scant a villedge of their owne, yea and a great deale lesse than that, doe so vaunte themselues in their velucts, and so swaye in theyr silkes, that one woulde take them (vnlesse they knewe them) to be rather superiours than Subiectes. And wheras one of ỳ causes why Adam did weare his garments, was to hide or couer his vndecente partes: they haue turned the vse of their garmentes quite another waye, and weares them for playne pride. So that they are proude of that, ỳ should make them ashamed. Who would be proude of the sheete he wears in doing his penaunce?

Marke here.

Marke.

OMEN. None but fooles I thinke, vnlesse he be proude for the offence he committed. For his offence is the cause why he doeth weare the sheete. So that the sheete shoulde rather put him in minde of his offence whiche made him weare the sheete, then to be proude of the sheete.

It were good reason so.

SIVQILA. Euen so the wearing of our garments should rather make vs remember our imperfections, our vndecent partes, and our vileneſſe, the rather to allure vs from pride, than therby to be proude.

OMEN. You haue ſpoken the truth with much reaſon. It is ſtrange, that that ſhoulde puffe vp our hearts, that ſhoulde plucke downe our heartes.

It is ſtrange in deede.

SIVQILA. I pray you doe your people kéepe one faſhion and order in their apparell?

OMEN. What elſe, for if anye with vs happe to chaunge the faſhion of his apparell, and go otherwiſe than the auntient cuſtome of our Countrey doth allow: he ſhall not onely be pointed at and mocked therefore, but alſo noted of ſuch inconſtancie, that he ſhall neuer after be called into any office or place of credite. And furthermore, he ſhal loſe half his goods, whiche ſhall be diſtributed for the releſe of the poore, for that he ſéemed to diſdaine the faſhion of his forefathers. It ſéemes by your former talke, that eyther you haue no ſuch lawe, or it is not ſo kept.

SIVQILA. No truely, we haue no ſuch order, for ſo many fancies, ſo manye faſhions with vs. Or euer one garmente is worne, another newe faſhion is come in.

So many fanſies ſo manye faſhions.

OMEN. That muſte néedes bée a greate trouble to Taylors.

SIVQILA. It can not chooſe, but that they make them pay for their pleaſure. Surely I muſe, ſéeing ther is ſo much crying out againſt it by the Preachers, that they are ſo newfangled and ſo fantaſticall.

OMEN. It ſéemes they meane not to followe Chriſtes example therin, who did weare as ſimple and as playn a faſhioned garment, eſpecially of one of his degrée, as euer was worne. And yet he was as able to haue had as many new faſhions, and coſtly ſutes of apparel (if he had liſted) as the beſt of them all.

SIVQILA. Wel, ſéeing the King of all kings was content

tente to go so baselye, and in one fashioned garmente: then why should we that are earth, ashes & dust, prycke vp our selues so Peacokly, weare our garmentes so gaudely, and that so costlye and chaunginglye: I feare, it is so Lucifer-like, that wythout wée chaunge oure coppie, (and that with spéede) we shall rather fall wyth Lucifer into Hell, than mounte into Heauen wyth Chriſte. All Gods creatures from the beginning doe kéepe their order and fashion, wherin God created them (but onely man, for whome GOD made them all) who though he is the moſte reasonable creature on Earth of all other: who thoughe he hath the moſte occasion to kéepe good order of all other, and for whome thoughe GOD hath done more, than for all other: yet hée is the moſte out of order of all other. Consider the sensitiue creatures inferiour to maane, whyche are beaſtes, birdes, fiſhe, wormes, flyes, and all other suche like, and you shall not sée one of them, but are of the selfe same fashion, order, and qualities, as they were aboue fiue thousande yeares since, when GOD firſte created them. Yea and all wel contente therewith, and loke for no newe fashion. Marke the vegetable creatures, whether they kéepe not their olde fashion ſtil or no: hath not the Primroſe, the Cowſlop, the Deaſie, the Marigolde, the Roſemarie, the Lillye, the Apple trée, the Walnut trée, and all other Hearbes, Wéedes, trées and plantes, the like floures, leaues, ſtalkes, rootes, fruite, colour, ſmell, taſte, vertue, and qualities, that they hadde the laſte yeare? and haue alwayes hadde ſince their firſt creation? consider the Minerall creatures, as ſtones, sulpher, alum, and golde, siluer, leade, tinne, and the other mettals, whether they doe not reteyne ſtill their old forme and fashion that they haue euer had or no: ſo that euerye one may knowe them by their old fashion that sées thē: & yet man ý God hath made lord & ruler of al these things, ý kéepe their olde order & fashion (that shoulde kepe himselfe & all things in order) doth so disorder and vnfashion himselfe, that you wyll not take hym that was laſte yeare, to be hymselfe thys yeare: neither

Marke this well.

Herbes and trees kéepe their olde fashion.

Neyther in apparell, countenaunce, behauiour, gesture, nor perhappes in qualities nor manners, and no maruel thoughe we do not know them to be themselues, for I feare they thē-selues do not know themselues.

Note this. OMEN. Truely I neuer hard of more preaching and lesse following than is there by your sayings, but if they would do as we doe, they woulde bring furth better fruites than they doe.

Marke this. SIVQILA. How is that I pray you?

OMEN. We do not come rashly to heare the word of God. For we make a ful accompt that when ỹ precher doth speak; that then God himself doth talke vnto vs: And who will not go willingly and reuerently to heare God speake, to auoyde our damnation?

SIVQILA. Of truth none vnles they be mad, for what if a worldelye Prince shoulde determine to goe into a Citie or Countrey, al the inhabitauntes whereof were rebels and traytors, and would with his owne mouth not onely tel them that he did frely pardon them of their rebellion and treason, but also woulde giue to euery one of them his house, or farme to dwell in during their liues without paying of anye rente, tares, subsidies, or any other charges: woulde they not wyth great gladnesse, decentnesse, reioycing and willingnesse, come thither and most reuerently heare that good king speake?

Worthy the noting.

OMEN. Or else they were worthye to haue a rebelles re-warde, that is a rope.

SIVQILA. Then they are worthy to be hanged eternally in Hel, that wil not most gladly, willingly, ioyfully, decently, soberly, and most reuerentlye come to heare the eternall God the King of heauen himselfe speake, who doeth pronounce not onelye vnto vs his free and generall pardon in forgiuing and sauing vs by the deathe of hys owne onelye Sonne Iesus Christe from euerlasting dampnation in Hell fire, (whych we iustly haue deserued, by oure detestable dedes) but also promiseth vs to dwell with him for euer in Heauen in his own Kingdome, in such continual ioy, pleasure, peace,

happi-

happinesse, quietnesse and rest, as none with penne can describe, with tong can tell, nor with hearte can thinke (so that we wil follow and obey his worde) whiche to heare, marke, remember, and obserue, it stands vs vpon.

OMEN. You haue spokē most truely and reasonably. For if we doe willingly and reuerently heare an Earthly prince speake for our shorte and vaine profit: how much more ought we with great ioye, desire, and most humble reuerence, hear God speake vnto vs for our endlesse profit, ioy, pleasure and felicitie? Therefore (as I sayde before) we make so ful accōpt to heare God speake (for if we heare his word we heare him: for God is the worde) that before we heare the Sermō, we fall most humbly and reuerently downe vpon our knées, and do pray most hartily to God, that he of his merciful goodnesse wil so soften our heartes, that his holy worde may take dēpe rote therein, that he wil encrease our memorie that we may carrye awaye the good lessons that we shall heare, therin and that his holy spirite may ayde vs, guide vs, moue vs, and procure vs to bring forth the fruites of the Gospell, which shal be taught vnto vs therein. Marke this well.

SIVQILA. Oh it is that godlye and feruent prayer, that workes this worthie effect.

OMEN. Yea and at the end of euery Sermon we praye in such order likewise, and in our priuate houses, we cease not to frequent the same.

SIVQILA. Yea, that is the way for such a sēde to growe. For what is it to sowe sēde vppon the grasse or grēne swarde, vnplowed or vndigged? euen so what is it to sowe such a holie sēde in harde and vnprepared hartes? it is for lacke of this godlie prayer that preaching so little prevailes. This is to be considered.

OMEN. It is possible that manye of youre Sermon-hearers, doe mistake the Preacher when he willes them to pray.

SIVQILA. Wherein do you thinke?

OMEN. Perhappes they take playe in stēde of praye: it

is but the mistaking of one letter.

That is very true.

SIVQILA. I knowe not whether they take it so, but I thinke they make it so. For many goes from the Sermon to dinner, and from dinner to play.

OMEN. And why not from Sermon to supper, and from supper to play? It woulde griene them to be halfe so long a praying, as they are in playing.

Mark wel.

SIVQILA. A straunge thing, to be wondered at, and against al reason, that manye doe play without wearinesse, seauen or eight houres togither, perhappes a whole nighte, to displease God and lose: but to pray a quarter of an houre, would tyer them, to please God and win. For want of this prayer, the proude goes as proude or prouder from the Sermon as before, as is seene by their stoutnesse, gesture, and haughtinesse: and the Riche couetous, as grædie or grædier than before. For thoughe they are worth a thousande pound, their eares are so deafe, their hartes so harde, and their purse so shutte, that one poore pennye cannot get out to succour the poore.

Too true.

Marke.

OMEN. Well, I feare God will kéepe his mercie from the riche, that kéepes their money from the poore: and then they are in a good case.

SIVQILA. *Dives* woulde giue all the worlde if he had it, to be out of Hell, and rather than they wil part with a pennie, they will goe to Hel. *Iudas* did more for mony, than mony wil or can do for him: for mony hath brought him to Hell, but money can not bring him out of Hel. Therefore woe bée that money that makes men so madde, to lose the presence of God: for the company of the Diuel.

OMEN. Truely you would wonder to sée how the people w̄ vs of themselues, immediatly after the preching is ended, do come flocking & thronging one another, to ỹ preacher, to whō (being a man of such godlinesse, conscience and credite,) they most willingly, frely, & liberally do deliuer mony according to their abilitie, for him to distribute to the poore, as hée shall thinke their necessitie shall require: and you will not be-

lieue

lieue how they preaſe to be one afore another: & it is no ſmall ſum that is thus giuen at one Sermon.

SIVQILA. Do they thus at euery ſermō and throughout al your countrey?

OMEN. Yea truly.

SIVQILA. I neuer heard of the like. I haue ſéene manye godly collections at the end of Sermons: but they haue bene perſwaded & moued thereto by the preacher for ſome one priuate perſō or purpoſe. But ſo cōmonly, vniuerſally, willingly, liberally & ſo earneſtly, I neuer ſaw any. In déed there is a greate ſort with vs, that goe haſtilye, and willinglye, and throng one another, ſtriuing who ſhall pay firſt.

OMEN. Wherfore to relieue the poore?

SIVQILA. Nay, ſkant to ſo good an vſe.

OMEN. Wherto then?

SIVQILA. Forſoth to ſée Bearbaitings, Bull baytings, Playes, Vauters, and Tumblers, the moſt parte of whiche people, I thinke, are ſuch as ſeldome heares ſermons. Therfore the leſſe maruel, thoughe they ſpende the time vainelye, and conſume their money fondely. But the riche Sermon hearers, before mentioned, whiche loue goods more than goodneſſe, and money more than mercye, I wonder at thē, for though their grædineſſe wil not ſuffer them to giue one grote, naye nor any thing at al to their naked & nædy neighbour, neyther the plaint of the poore can make them take pitie, to giue one peny: yet the ſame perhappes within a while after will not ſticke to ſpende halfe a crowne or tenne groats at the leaſt, at the Tauern, on their feyned friende (perhaps priuie foe:) yea and will not ſticke at a dinner or ſupper, to ſpende in greate cheare and ſuperfluous fare, for clawbacks, flatterers, & Sicophants, thirtie or fortie ſhilling, (I wil not ſaye foure or fiue pound) without any remorſe, grudge of cōſcience, or any care or remembraunce of the poore, who they ſawe that day like to periſhe, the fourth part of which ſuperfluous dinner or Supper woulde haue ſuccoured a ſcore of them wel a ſeuennight.

The harde harted and rich Sermon hearers.

They were better suppe with God than dine with Diues.

OMEN. They are *Dives* diligent Disciples, therefore the Diuel wil bid them with *Dives* to dinner.

SIVQILA. A dolefull dinner will that be, where in stéd of fine fare, they shall be fedde with furious flames of euerlasting fire. Is it not a wonder to sée how couetous and niggardly they are in sparing a penny or a groate, that myghte helpe them to heauen: and howe prodigall and liberall they are in spending a pounde, to bring them to Hell?

A wonder indeede.

OMEN. Our riche men are so charitable, and so pitifull to the poore, that if they sée any poore, blinde, lame, soare or naked in the stréetes: (as seldome there is anye such) they do not onelye call them home wyth them, and giue them fode and rayment, but also will gette Chirurgians to helpe, and pay them for healing of them. And they will not goe to dinner or supper, before they themselues haue called their most poorest neyghboures to dine or suppe with them: and when they depart, they will giue money to some of them, clothes to other some, and fode to other some, as their necessitie doth require.

SIVQILA. But they sitte at their dores, and happy they may do so.

OMEN. Nay they are set at their owne table: yea & that aboue thẽselues. For they are assured by Christs own words, what so euer they giue to the poore that giue they to Christe. And séeing they fédе Christ, they thinke that Christ is worthie to sit aboue them.

SIVQILA. Oh blessed people that are of that beléefe, for their beliefe therein is most true. The poore with vs, woulde thinke themselues happy, if they mighte haue a messe of potage, or the scraps that come from the Rich mens tables, two or thrée houres after they begin their dinner or supper, and to haue the same giuen them at their dore. But many of the saide rich grédie guttes, caring for nothing, but for the filling and filling of their owne backe and bellie, can not be content to goe by their poore pitiful brethren and giue them nothing, but they will mocke vncharitably and vnchristianly

The wicked and cruel vsing of the poore.

ſtianly rebuke them, chide them, rattle them, yea, and threat them, that the poore being checkt of them that ſhoulde cheariſhe them, are almoſte driuen to diſpayre.

OMEN. Well, they ſhall ſtand more in néede of Chriſt at the laſte day, than the poore ſtandes in néede of them at this day. And then if Chriſt ſhould rebuke them, chide them, or threate them, it wil be wrong with them: for nowe, though they wil not relieue or helpe the poore, yet there be other that can and will: but then, if Chriſte will not helpe or relieue them, there is none other that can nor wil, except the Diuel can helpe them, whome they finde ready and at hande to do for them as he hath done for *Dines* and *Iudas*, whoſe friendeſhyppe when they once féele, they will be ſorie (but too late) that they refuſed the fauoure of Chriſte for the friendſhippe of the Diuell.

Marke this well.

As good bee without his helpe.

OMEN. Well, the riche with vs haue a greater reſpect to the fauor of Chriſt belike, than the rich with you haue: for al is too little we think, that we giue to the poore, for Chriſts ſake: though they thinke all is too little that they ſpende on themſelues, for the Diuels ſake.

SIVQILA. Indéede they haue a godly reſpecte if they doe ſo: for, if they giue al to the poore for Chriſtes ſake, and leaue them ſelues nothing, can all the money they haue ſpente on them ſelues? can all the goods they haue giuen to their children? can all the fines they haue payde for Farmes? can all the preſentes they haue giuen to greate menne? can all the money they lay out for Merchandiſe? can all the money they lende to Vſurie? or can all the money they ſpend on feaſting their friends, bring the like gaine? no I warrant them. For they ſhal haue no recompence nor gaine for that they ſpende on thē ſelues, vnleſſe for that they ſpend voluptuouſly, viciouſly, exceſſiuely, and vainly, which the Diuell will reward them for in Hell. And as for that they giue to their children, they may happe haue a thanke, and peraduenture be ſuffred to beg if they chaunce to ſtande in néed. And for their Fines, they haue an earthlye Farme for a fewe yeares, and per-

No money layde out can bring ſuche a gaine, as that whyche is gyuen to the poore for Chriſts ſake.

haps thrust out ere the yeares be halfe ended: and for their presents to greate men, they may happily haue something, and giue three gifts ere they gette one reward: and though they obtayne the thing they require, yet it can be no better than an earthly gifte, that is got painefully, kept carefully, and lofte sodainely: And what is gained by the mony layde out for Marchandise? is not the ship and al the marchaundise lost sometimes? is it not solde sometimes to such, as neuer pay therfore? is not much therof somtimes consumed by vnthrifty seruants? nay, is not the Merchãts throate somtimes cut for the mony he toke therfore? And though none of these things chaunce, the greatest gaine that the Merchaunt can haue, is to be riche, buylde fayre houses, fare finely, and goe trimly, whiche, if he vse vngodly, and bestow vncharitably, he shall gaine thereby hell fire eternally: and what wil be the gaine they shall haue for theyr mony lent to vsurie? Forsoth they shal not dwel in ỹ Lords Tabernacle: where then? truly in Hell: for they that shall not dwell in Heauen, of force their habitation must nedes be in Hell, where they shal pay a greater vsurie to the diuel, than they receiued for the loane of their money. And for the feasting of their friends, they shal haue faire wordes, double thankes, an other feast for it, and counterfaite countenaunces, and if they chaunce to come to pouertie or to decay, they will recompence thẽ with a frowning face, a loftie loke, and a disdainefull spæche: and they maye be as bolde to begge a pæce of breade at their doze, as they were bolde to sit at their table and fare of the beste: but for that they giue to the poze for Christes sake, they giue the same to Christ, & can that be lofte they giue vnto Christ? no truely, for he will not onely succour them, defend them, & fæde them in this worlde therefore, but also will giue them the Kingdome of Heauen to dwell in for euer. And thus for giuing Christe a little worldly trash that he giues vs before: he giues vs the greate Kingdome of Heauen, farre passing all the kingdomes of the world.

OMEN. Spende what they will, lende what they will, and

and giue what they will, all is but losse in comparison of that that is layde oute on this sorte to the poore for Christes sake.

SIVQILA. Therefore what wicked wretches are they that are suche niggards to Christ, that is so liberall to them? Howe would that man be praised, esteemed, and loued, that shoulde giue that poore man a hundreth pounde a yeare, that lendes willingly for his loue one peny out of a groate which he before gaue him? then howe muche more shoulde wée esteeme, honor, loue, and obey Christe? and think al to little that we do or can do for Christ, whyche doth not onely giue vs here all the worldlye riches wée haue, but will giue vs the kingdome of Heauen if we bestowe on the poore for his sake parte of this vaine worldly goods which he before hathe giuen vs. What if God should kéepe the Sun that it should not heate the earth? the raine that it shoulde not moisten the earth? and should stay the grasse from growing, the corne from encreasing, the trées from bearing fruite, and the fishe, birdes, and beastes from bréeding? What riches shoulde the welthiest and prowdest of vs all haue? what fode should we fæde on? where shoulde we haue garments that make vs so gaye? howe long coulde wée liue? then (this well considered) they are far vnworthye to haue either fode or rayment, or any other things in this worlde at Gods hand (much lesse in the world to come,) that will not giue part of that to the poore, for his sake that hath giuen all before.

They are wicked wretches indeede.

Suche a one is worthy to be prayed and loued.

Marke them that are more worthy of loue & praise.

Consider this

OMEN. There is one worthye sentence that Christe spake, that is muche considered, and greatlye followed of vs.

SIVQILA. What is that I praye you?

OMEN. Whatsoeuer you woulde that men shoulde doe to you, euen so do yee to them: This sentence is painted on the postes of oure houses: and there is suche a straighte Lawe wyth vs, for the doing according to this saying, that if they folowe it not for the loue of Christe, they dare

da re not breake it for feare of the penaltie that belongeth to it.

SIVQILA. How is that?

OMEN. Forsoth as they do, they shall be done vnto: for there was with vs a very rich man that came by a poore naked lame soule that lay in the colde, who though he lamentably and pitifully cryed out to the saide riche manne, for to haue some relefe or succor, he did not only chide and rate at him for asking some almes of him, but also wēt away, & gaue hym nothing at all: whereof, when the Ruler of the Citie there hearde, he sente for the saide churlish rich man, and asked him what the sentence of Christ was, that was commaunded so straightly to be kepte amongest them: and the saide riche man sayde, Whatsoeuer you woulde that men shoulde do to you, euen so do ye to them: then the sayde Ruler of the Citie cōmanded that he should put off his clothes, and then he was compelled to sit in suche poore, thinne, and beggarly ragges, as the poore man did, in the open stréete, a whole day togither, and none could be suffered to giue him all that while, either meate, drinke, or clothes, or any other thing to succour him: and at nighte he was broughte before the said Ruler againe: when, he asked him, whether he had done to the poore man, as he would be done to himselfe, and he answered no: and then the Ruler said to him, as you like this your selfe, doe so to other. And then all the riche mans clothes that he did weare at that time, was giuen by the Ruler to the sayde poore man. Which worthie example did so much good, that what for the loue of God, and what for feare of the Law, the poore euer since with vs haue bin maruellously well succoured and relæued.

A couetous rich man wel serued.

SIVQILA. Truly me thinks it is too good to be true, but if it were true, he was as wel serued as he had deserued. Oh if two or thrée of our rich, ful, and fat Cormorants, that are so pitileſſe, disdeynful, and vncharitable, to poore, hungrie, naked, and needie, were vsed in such sort, so many would not goe so stoutely, proudely, and carelesly by the poore, without giuing

giuing them ſomething, as they do, if they ſhould be done to as they do to other, they would quickly ceaſe frō doing that they doe: they woulde do more for feare of one dayes hunger or colde on the earth, than for feare of an euerlaſting hunger & burning in Hel. Well, happy are the poore that take their hunger patiently. But I pray you take the poore (with you) their pouertie patiently, or not?

OMEN. The patience of the pouertie with vs palleth, for they are ſo well inſtructed in the Scriptures, that they know The poore in ſpirite are ſo bleſſed, that theirs is the Kingdom of Heauen, not that worldly pouertie makes them bleſſed, vnleſſe they be withal, humble, meeke, gētle, patiēt, louing, faithful, & godly. And they think thēſelues in this caſe, more richer in their great & extreme pouertie, than ỹ richeſt King on the earth: For poore *Lazarus* that is in *Abrahams* boſome is ſuche a pleaſaunte patterne, and the riche glutton ſo fearefull an example vnto them, that the poorer they are, the more ioyful they are: and the richer they ware, the more ſorrowfull they are: knowing that riches are ſnares to plucke them from God, and Pouertie is a meane to helpe them to Chriſt. It is as hard to find with vs a murmuring, impacient, or vngodly poore man, as it is eaſie to finde with you a proude, churliſh, and vncharitable rich man.

The patience of the pouerti in Maceſuu.

SIVQILA. Then belike all the impatience, and wickednelle, is in your poore women.

OMEN. As al the Humilitie and Charitie is in your rich women. What I ſayde of our poore men, I meant the ſame of our poore women.

SIVQILA. Surely I neuer hearde of ſuche a Countrey as yours, before this day, for of all other people with vs, the poore is the moſte out of frame, eſpeciallye the beggars, for they ſeldome or neuer come to the Church, neither heare the worde of God: whereby they are giuen to ſuche ydleneſſe, drunkēneſſe, fighting, brauling, ſwearing, curſing, and moſt vngodlye liuing, that it greeues me to conſider their eſtate.

The poore moſte out of frame.

OMEN. What, haue you no lawes to bridle them?

SIVQILA. Yes, the vile roages are burned thorough the eares, and if they be taken after a roaging, they are hanged.

OMEN. Then you are sure that they will roag no more. They that may and can worke, and will not, it is mete they shoulde be punished: but they that would worke and cannot haue it, they are worthy to be fauoured. Therefore, as due correction ought to be for the one, so prouisiõ for worke ought to be for the other.

Marke this

SIVQILA. We haue verye good statutes ordayned for them both, but if the statute for the sayde prouision were as well prosecuted, as the statute for punishing of roages in some places is executed, then godly exercise shoulde be more vsed: Idlenesse the rote of euill, would sone be banished: the poore and needy the better chearished: the riche and wealthy a greate deale lesse charged: fewer roages and vagabondes whipte or punished: the Countrey and Commons greatelye enriched: and God therewithall verye well pleased.

OMEN. I perceyue that you haue many good lawes, and euill kept: but we haue but fewe, and verye well kepte. I thinke God doeth plague youre wicked poore, with churlishe and vncharitable riche: For, if youre poore were as godlie as ours, God woulde make the riche as mercifull as ours.

SIVQILA. Surely I haue seene a godly disposed manne with vs gyue twelue pence equally among foure, and deliuered it to one, bidding him, that the other three shoulde haue their partes in it: who, after the giuer was gone, the vnthankfull wretche kepte all to hymselfe, and woulde giue the reste neuer a whyt: whiche couetousnesse, enuy, and spyghte of the poore, maketh many other fare the worse.

a greedy parte of a poore man.

OMEN. Yea, at their handes that would faine make an excuse to spare their purse: but the godlye wyll not consider the manners, but the neede of the poore. It were a wonder for

you

you to sée the maruellous desire that our people haue to help or to reléeue the poore: for, if it be once noysed or bruted that one is in great necessity or fallen into pouertie with vs: immediately as soone as they heare of it, suche a company will goe thither, some on horsse backe, and some on foote, as thoughe it were to a faire, and well are they that can not onely come thither with the formost, but also that can giue the moste money to reléeue him withall.

The wonderfull speede that the people of Mauqlun make to helpe them that are falne in decay.

SIVQILA. There are some with vs, that make greate haste, and runne apace when men are sodainely decayed or empouerished, but not to such purpose as they run with you.

As great hast but not to so good a purpose.

OMEN. Howe then I praye you?

SIVQILA. Forsooth, as soone as anye are sodaynelye decayed or empouerished, they, to whome they owe money, or are endebted, will make haste, or runne apace, to seaze the reste of their goodes, or to arrest their body, and to caste it in prison.

OMEN. Oh what villaynous wretches are these, that is, as thoughe one were wounded, & another to come after and kill him out righte. O mercilesse misers, howe can they looke for mercy at Gods hand when they shal stand in néede, that do shewe suche extremitie to their brethrē when they do stand in néede? Would they be contēt to be emprisoned, whē they stand in néed to be pitied, or would they be contented to be whipped, when they haue bene scourged before?

Marke this well.

SIVQILA. I knewe one that was empouerished bothe by the losse of the Sea, and by suretiship, yet notwithstāding he was caste into prison of his cruel Creditors, who hauing not sufficient lefte to satisfie them, offered to giue them all that he hadde, and to leaue him selfe nothing in the worlde but the simple clothes he went in, (whiche were not worth the value of a Noble) and yet these mercilesse wretches wold not release him out of prisō, but kept him there, saying, they woulde make Dice of his bones, if they hadde nothing else. I beléeue these will be deare Dice when they dwell wyth the Diuell. I perceyue they hadde rather bée cruell for

Pitilesse and mercilesse Creditors.

the fendes fauour, than to be mercifull to haue the grace of God. But by that time they haue lyen as long in hel, as *Dives* hath done, they wil thinke they haue gotten smal gaines for the crueltie they haue done. O wicked wretches, howe were they bewitcht, by keeping him in prison? He should bee poorer, whereby they were neuer like to haue their own: and by setting him at libertie, he mighte be the richer, whereby they might obtaine their own: and furthermore, if he should die in prison, his death did not only discharge his debt, whereby they could neuer recouer any thing, thogh he were worth a thousande pound, but also God would so reuenge his cruell death on them (vnlesse moste heartily they repented the same from the bottom of their hearts) that they should haue lyen in an euerlasting prison, in the flames of infernall fire, and in intollerable torments of Hell for euer, which is an other manner of imprisonment, than they didde or could prepare for hym.

OMEN. Well, your cormorants shal neuer get so much good by their Crueltie, as we shall do by oure Charitie. As I tolde you before, all oure whole Countrey is gyuen to be marueilous mercifull, and to be altogither charitable: for they are of this beleefe, that Christ, for whose sake they helpe their poore brother, wil not only blesse the rest of their goods the better: for they are of his beleefe, that Christe, for whose sake they helpe their poore brother, will not onely blesse the rest of their goods the better, & prosper their trade & doings, whereby they shall be ten times richer in this world: but also that he will reward them after their death with the kingdome of Heauen.

Marke this well.

SYNCLA. O happy people that haue this belief and oh blessed Country that loues Christ so well: yet I think if our greedy gatherers did beleeue, that Christ would do send them ten times as much as they should bestowe on the poore, they would goe as thickly, runne as quickly, & giue as liberally to the poore, as your countrymen do, for their harts: but yet by the way, more for the greedinesse of the gain, than for loue

of

of Christe, and more for the encrease of their godes, than for the kingdome of Heauen. But another thing I haue to aske you: are the wiues obediēt to their husbands with you.

OMEN. There are no wiues on the earth more obedient to their husbands than ours be.

SIVQILA. Then I beléue they haue louing and careful husbands.

The wiues of Maugsun are most obedient to their husbands.

OMEN. What else? For they wil go without themselues, rather than their wiues should lacke. And you shal not finde in our all countrey one, but that is so carefull for hys wife & family, that he thinkes no trauayle to muche that he takes for the maintainyng of them.

SIVQILA. His wife doth hir diligence likewise, doth she not?

OMEN. Be assured of that, for she is as greate a sauer as he is a getter. And she sées that hir seruauntes loyter not, but labour: and the least childe she hath, as sone as it is able to do any thing, shall not be suffered to be idle. And euery of them shall be put to that wherto they are most apt: not one of them, but as sone as they can speake, they are taught to say the Lordes prayer, and the Christian profession.

Their childre wel brought vp.

SIVQILA. And is this generallye vsed throughe youre whole Countrey?

OMEN. Yea in déede is it.

SIVQILA. Some with vs, whose parentes feare God, are brought vp in the same order (thankes be to God.) But truely the most of our youth, especially the power sort, are so tydlingly, fondly, wantonly, and idlelye brought vp, that it is a griefe to the godlye, annoyance to their neyghbours, a sorrow to their Fathers, a mischiefe to their mothers, and a dolefull destruction to themselues at the last.

Children as euil brought vp.

OMEN. Haue you not a lawe for the punishing of the Father that so brings vp his children?

SIVQILA. No truely.

A law for the Father that bringeth not vp his childe well.

OMEN. Then we haue. For if any childe with vs can not either reade or saye the Lords prayer, and the Christian profession,

fession at fiue yeares of age, so that he or she can speake. And if anye other childe be ignorantly, rudely, or disobedientlye brought vp, the Father of that child shal (if he beare any authoritie or office) immediately be put out of the same. For we hold, that they ỹ cãnot order, rule, or gouerne theyr children & familie, neuer wyll gouerne or order any gret charge or office in the Common wealth. And also euery such negligent Father, if he be rich or able, shal not only put euery such child, so ignorantly brought vp, into a place there nerte for suche purpose ordeyned, called the house of good education, and pay for their teaching, feeding, clothing, and other necessarie charges: but also shall pay for the teaching, feeding, clothing, and other necessarie charges, & bringing vp of so many of his nexte powrest neyghbours children in the same house of good education, as he is constrayned to put and finde there of his owne.

SIVQILA. But what if suche Father be not able to doe thus?

OMEN. Then he shall receyue twentie stripes, euery moneth once, vntill he haue trayned hys chyldren Christianlye and obedientlye, according to the order of our Countrey.

SIVQILA. It may be that the children so rudely broughte vp haue no Father liuing.

OMEN. Then their mother, or they in whose keepyng they are: shall perfourme the same, (if they be able) or else suffer the punishment if they be powre.

SIVQILA. And is this good order throughlye executed with you?

OMEN. Yea in deede is it, and that as wel on the rich as on the powre.

SIVQILA. Then it hath done very much good.

OMEN. It hath done so muche good, that it is harde to finde in all our Countrey, one childe of fiue yeares of age, that cannot saye the Lordes prayer, and the whole Christian profession, or anye other that is rudely or disobedientlye brought

brought vp.

Sivqila. Surelye you are to be commended for this worthy order: but muche more to be prayſed for the generall executing thereof. Truely there is neyther penaltie for the riche, nor punishmente for the poore with vs in thys caſe. For if there were, ſo manye of our youth would not be in principles of Chriſtianitie ſo ignorannt, to theyr parentes ſo diſobediente, nor in their doings ſo rude or inſolent.

Omen. If you haue ſuch, or as good, I thinke they wold rather be ommitted than obſerued: as well on their partes that ſhoulde ſée it performed, as theirs that ſhoulde ſée it executed. And then as good neuer a whitte as neuer the better.

Sivqila. In déede you haue ſayde the trueth: for what throughe fauour and friendſhip, what through flatterie and feare, and what through negligence and recompence, manye good lawes and orders are both euill kepte and euill executed.

Omen. No maruell, for ſlacke executing of lawes, makes euil kéeping of lawes: but execute lawes broken ſeuerely at firſt on a fewe, and the ſame lawes after will be wel kepte of manye. The proſe whereof none knowes better than we. Note this well.

Sivqila. But what order haue you for diſobediente children to their parente, of more riper yeres, and ſeruants to their maiſters?

Omen Surely there is none ſuch with vs now. But our lawe is, (whiche if it be broken it is ſurely executed) that if anye betweene a dozen yeares of age and twentie, are diſobedient and wyl not be ruled nor do theyr duety as wel to theyr Parentes as Maiſters, neyther by anye gentle or faire meanes, neither by ſufficient correction: euery ſuch a one ſhal be bounde prentiſe vntill they ſhal be thirtie yeares of age, with ſuch maiſters as be able and wil rule them. And if at any time during the ſaid yeares, they goe or ſteppe aſide from

from their sayd maisters: thē they, during their liues, shal be the kings bondmen of our Countrey.

SIVQILA. It may be that their maisters cruelties may ebe the occasion of their going, and then it were against reason that they shoulde be both vsed cruelly, and also made bondeslaues.

OMEN. You haue saide well: but if it can be proued that their maisters haue vsed them otherwayes than they ought, or that they haue lackt eyther meate, drincke, cloth, sufficient lodging, or rest: then their maister shall forfeyte the fourthe part of his goods, which shal be solde and equally deuided among ten of his most poore neyghbours that dwel nexte vnto him: and they shall be put to other to serue.

SIVQILA. You make your orders the straighter, that you might haue fewe offenders. But howe vse you them that are disobedient, and misuse their Father and mother after they are twentie yeares of age?

OM. If their parents be poore, & they poore, they receyue on theyr bare skin thirtie stripes with a whip 30. days togither: and if they be poore and their parentes riche, then they shall neuer haue any of their Fathers or mothers goods or lands, neyther shal their Fathers or mothers relieue them or cause them to be relieued with any of their goods or liuing, in pain of forfeyture of al that they haue. And if the childe be rich and the parents poore, then the one halfe of his goods and landes shal be giuen to his parents, to helpe them withall: and the other halfe shall be solde, and the money shall equally be giuen and deliuered to ten of their next poore neyghbours children that are most obediente to their parents, and that are of most honest behauiour.

SIVQILA. Truely an excellent good order. For though they feare not to breake Gods commaundement in disobeying their parents, yet whipping, the losse of their landes or goods that they haue, or the goods and lands of their parents which they are like to haue, feares them to disobey or misuse them. And the giuing of the disobedient persons goods in such

such order, makes poore mens children strine to excéde one an other in obedience and honest behauiour. But what if any be rich or welthy, or come to promotion, and will not helpe, relæue, or succoure their parentes, driuen to miserie or pouertie.

OMEN. Of truth we haue such a worthye lawe therefore, whiche hathe bene so streyghtlye executed on thæ or foure offenders: that neuer anye since durste breake the same. One example whereof I will now shewe you, whyche shall bee sufficient for your understanding and lyking I hope.

SIVQILA. Declare it I pray you.

OMEN. A certaine merchaunt man with vs being verye rich and wealthy, brought vp one of his children in learning and other speciall qualities, sparing no cost for the trayning him vp: for he estæmed him aboue all the reste. Who after throughe his witte, learning, and other excellent qualities, grewe more and more in estimation and wealth: so that at last the king did so fauour and estæme him, that he vsed hym in his most secret and wayghtie affaires, whose Father (the Marchaunt) partly by euil seruaunts, partly by euil debtors, but chiefely by great mishap and losses on the seas, oughte a great deale more than he was worth, and so came sodainelye to great pouertie and penurie. Who, hauing none other stay to sticke to than his sonne, that was thus highly promoted, went to his sonne, making a full accompt that he should not lacke at his handes what so euer he næded. Whom when his sonne saw in such a poore case: he did not onely refuse to help or relieue him any thing at all, but also thoght scorne to take him for his Father, and gaue him a flat aunswere, that if after he troubled him any more in such sort, he wold make him fast for fying. And so he flang awaye in a fume. Wherewyth his poore Father was in suche a perpleritie, that he knewe not well what to do, loking least of all other ẏ this his sonne wouldc so serue him: considering he loued him aboue all the rest, bestowed more on him than of all the rest, and trusted to him more than to all the reste. But bæing nowe pincht

with extreame necessitie, and taking his sonnes ingratitude so earnestly, he was fully determined to complayne to the King, being assured that he wold heare him speak gētly, iudge according to equitie, & performe iudgement spēdily.

SIVQILA. Yea, but perhaps he might wait there a good while, ere he could speake with the King.

OMEN. No truly, for cōmonly one whole houre togither in the forenoone, & one other houre in the afternoone, the K. sits openly in his gate, that any may complayn to him there ỹ hath cause, for that place and time is only for complaints.

SIVQILA. If the kings with vs shoulde vse this order, it woulde growe shortly to a disorder: for there woulde bee so many complaynts, that they would go neare to thrust the King out of his chayre.

Merke. OMEN. Yea: that is a token that the rulers and iudges do not execute their Offices truely and diligently in the countrey farre frō the King. For if they did, they would not goe so farre to complayne, that might haue equitie neare home. But our king is not so troubled, for we haue so fewe offenders, that we haue fewe complayners.

SIVQILA. Then procēde I pray you: what did ỹ poore Marchaunt then?

OMEN. He wayted agaynst the nexte day when the King came to sitte in the gate, with whom he was sure his sonne woulde come: whom as sone as he sawe, he knēled humbly before the King and sayd: Oh King, what is that son worthy to haue, that wil not help nor succour his Father, being falne from great wealth to pouertie? neyther will acknowledge him for his Father, though his father loued him most tenderly, and bestowed on him liberally, and brought him vp learnedly? To whom ỹ King said: whē I sée him, thē I will tel thée what he is worthy to haue. And bicause we wishe to haue him before vs with spēde, we will sende one of our seruauntes for him, therefore tell vs where he is. Then sayde the poore man to ỹ King, your grace shal not nēd to send for him: for he is here alredy. And thē he pointed to his sō & said:

This

This is my vnkind sō, whō you haue thus p̄emoted, which had neuer come to this, if I had not bestowed so much in the bringing of him vp. But it is often sēn, ỹ when ỹ father doth most for his child, ỹ child doeth least for his father. And those childrē whose parents do pāper most: those parents in nēde they do succour ỹ least. Then the K. tourned to ỹ lord being on of his p̄iuie counsaile (which was ỹ sayd Marchant mās son) saying: how say you my L. is this powre mā your father, ỹ you haue refused to succour, & disdaine to take for your Father: thē he said to ỹ K. I know not whether he be my father or not. In dēd said the K. he is a wise childe that knows his owne father: but is this he that brought you vp in steade of his son: then he answered ỹ king, I can not deny but ỹ thys is he ỹ brought me vp, & whom I then toke for my Father. Was not your mother his wife when you were born (said ỹ king:) yes truly said the L. Then ỹ king said to him again, do you know ỹ you haue any earthly Father besids him: no truly said he. O barlet said the King, to excuse thy pride & p̄esumptiō, into what mischiefs hast thou brought thy self: if this powre man be not thy father, as thou sēmes to deny as much as in thēe lieth: the greatest gain ỹ thou canst get therby, is to make thy mother a whore, thy selfe a bastarde, & thy father a Cuckold. Which is but a slēder recompence to him & thy mother for their great pain & expences in their bringing thēe vp. If he had bin but thy foster father, & his wife thy foster mother, being recompenced at full for thy fēding, clothing, & education: yet thou art bound by ỹ lawe of God, by ỹ law of nature, & by the law of friendship, reuerently to vse thē, louingly to receiue thē, bountifully to rewarde thē, & in their necessity as a son to relieue thē: much more thine owne Father. What if they had suffred thēe to starue in thy youth for lack of fode & raymēt: how could ỹ then haue liued: therfore thou owest thē for thy life. And what is a sufficient price for ones life, who can truely iudge: and what if they had not brought thēe vp in learning & knowledge to their great cost & charges: how shouldst ỹ thē haue attayned to this p̄omotiō

Marke the kings words to the Lord.

A proper gaine.

thou arte? oh vile Varlet not worthye to liue, howe can I
Marke. perſwade my ſelfe but that thou obeyeſt me rather for reward, than for loue: for if thou diſdayneſt & refuſeſt thy moſt louing and naturall father in his pouertie, where there is no daunger, how quickly wouldſt thou forſake me if I ſtode in nede of thée in any great daunger, peril or neceſſitie: therfore how durſt thou be ſo bolde to diſſemble with vs, and to abuſe our maieſtie with thy flattering fawning all this whyle: for how canſt thou be faithful to thy Prince, that arte falſe to thy Father: and therewithall the king caſte on him a fierce and frowning countenaunce: whiche when the ſayde Lorde perceyued, he did fall downe before the king vppon his knées, and deſired hys grace to pardon hym. To whome the kyng ſayd, if thou hadſt perceiued that we had little regarded this thy poore Fathers complaynte, thou wouldeſt then haue fed vs wyth one fable or other, and ſo faced out thy poore Father before our face. Or if we ſhoulde haue poſted hym ouer to
Truely ſaid. ſome other to declare his cauſe, and not to haue heard it our ſelues: then thou wouldſt haue founde ſuche meanes, that eyther he ſhould not haue bin heard, but put off with fair words from time to time, or to be threatned or impriſoned, for preſuming to complayne of ſuche a noble man that is ſo nye to our Perſon: as though ſuche as you, had authoritie to doe what wrong you liſt. But now, becauſe thou ſéeſt ỳ we haue heard thy poore Father attentiuely, and taking this thy vile facte moſt haynouſly, and meane to giue iudgement without partialitie: therfore thou humbleſt thy ſelfe vpon thy knées before vs, more (I am ſure) for képing thine eſtate, for preſeruing thy landes and goods, & for feare of punihment, than for offending of God, angring of vs, or for miſuſing thy father. Therfore thy knéeling is compelledly, not willingly. And for that we haue giuen great charge & commandement throughout our realme, for the obſeruing of this notable ſentence of Chriſt, As you would that other ſhould do vnto you, euen ſo do you to them, betwéen one ſtranger & another, ỳ breakers wherof are puniſhed & well worthy: then thou oughteſt wyth great

great reason to be much more punished, for not helping, or denying thy louing Father: and because thou hast done to him as thou wouldest not haue hym do to thée, thou shalte be done vnto, as thou haste done to hym. Therefore my iudgement and sentence is, that presently thou shalte be depriued of all thine honorable estate and offices whatsoeuer: al whyche we will bestowe on suche as we thinke worthy thereof: and all thy landes and goodes, whereof nowe thou arte possessed, wée clearely take from thée, and doe gyue al the same to thy pore father here, whome thou disdaynedst or denyedst: straightly commaunding and charging hym, that he shall neuer giue thée, nor suffer thée to enioy any part thereof, neither shal succour nor releeue thée therewyth: and the apparell that thou dost nowe weare, he shall haue, and thou shalt haue thys thy fathers pore attyre, and weare it likewise: and thou shalte humble thy selfe to thys thy father, but he shall not onely refuse to releeue thée, but also shall refuse thée for hys sonne. And also my iudgement is, that thou presume not at anye time hereafter to come in our presence, neyther wythin seauen miles of our Court, vpon paine of death: And this is our finall sentence and iudgement, whych shall not be reuoked. And when the kyng had thus sayd, a great sorte did reioyce, that they had suche a kyng, that did giue so seuere and righteous a Judgemēt of that wicked sonne, not regarding hym, thoughe hée was of suche honor, and so highly in his fauour.

The kyngs worthy iudgement.

Sivqila. And was the kyngs iudgement performed in suche order as you haue declared in all points?

Ómen. What else? not one iote therof was lefte vndone or vnperformed.

Sivqila. Surely I perceiue your kyng respects not the offender, but the offence: the strict and seuere punishing of the superiors, is a sufficient warning to the inferiors: for, the pore offender cannot loke to escape, where the Rulers that the kyng loueth can finde no fauor. I perceiue the Kings seueritie tendeth to a good ende, for he punisheth the offenders without any pardon, because none shoulde offend in hope of

Note this well.

pardon. Your Countrey is happy that hath suche lawes, but more happy I say ẏ they are so kept, yet muche more happy ẏ they haue such a King. I wold al such sons were so serued. We thought you said that al the wiues with you are mar uelous louing & obedient to their husbands.

OMEN. I sayde so, & I wil stande to it, for I assure you, if the loue & obedience of women were lost, it might be found in them, al the wiues in the world may learne to loue and obey they' husbands at them.

The louing & obedient wiues of Mauqsun.

SIVQILA. We haue with vs many gẽtle, louing, & obedient wiues to their husbands: but that all are so, I dare not affirm, leaſt happily I might be foũd a lyar. But what if a rich mã with you (ẏ hath a wife) doth chance to come to pouertie: wil not his wife then change hir loue into hate: gentle spæch into chiding: & obediẽce into frowardnesse? OMEN. It is impossible to find suche a wife with vs, for they haue learned S. Paules lesson to wel for that, knowing that as Christ is the head of the cõgregation, so is their husband their head: And they remember the promise and vow they made to their husbands at their marriage, whereby neither pouertie nor sickneſſe, nor any other trouble can releaſe thẽ of their obedience. But if they shold be disobediẽt, their husbands may not beate thẽ. SIVQILA. What then? OMEN. Hir husbande muſt perſuade hir with gẽtleneſſe. SIVQILA. But what if that will not serue? OMEN. Then the Miniſter there muſte perſuade hir by ẏ Scriptures to obey hir husbãd as wel in pouertie as in welth, for whose perſuasiõs, if she wil not amẽd, then she shall be compelled to weare such an attyre, as is appointed for disobediẽt wiues, which whẽ she weres, al ẏ reſt of the wiues wil wõder at hir (which is the greateſt infamie to hir that can be) & also hir husband shal not be bound to find hir neither fode, nor raymẽt, vntil she become obediẽt to him.

How disobedient wiues are vsed in Mauqsun.

SIVQILA. That is a very good way to make them obey, if it were but for fear of famiſhing. But I pray you sir, what remedy hath the wife if hir husband beate or miſuſe hir?

OMEN. There be none now ẏ beate or miſuſe their wiues with

with vs: but I will tell you howe one was serued with vs long since, that did beate his wife cruelly, who was as obedient and louing to him as any coulde be.

SIVQILA. How I pray you?

OMEN. The woman was so godlie and honest, that she toke it patienely, and did neuer complaine on him therfore.

SIVQILA. Who then?

OMEN. Hir neighbours that dwelled next vnto them: when the Ruler of the towne hearde of it, he sent immediatly both for the husband and the wife, and when they were come before hym, seeing the wife so pitifully arayed with strokes, he asked the woman, if hir husband had beaten hir in that order, who said, no: then hir neighbors said to the Ruler, sir, we hearde him beate hir so cruelly, that we came in to him & found him beating of hir, desiring him then to leaue off, but neyther the humblenesse of his wife, kneeling to him on hir knees, neyther our earnest desiring of him, could once moue him to leaue beating of hir: then we made suche a noyse, ỹ more company came in, & so by strēgth we made him to stay, or else I think he would haue killed hir. Then when ỹ wife that was beaten hearde them saye so, she kneeled before the Ruler, and desired him to be good to hir husband.

How a man was vsed for beating of his wife.

SIVQILA. There be few women with vs would haue taken their beating so patiently, excused their husbandes crueltie, or entreated for the husband so earnestly: nay many of them, rather would not onelye haue complained of their husbands themselues: but perhappes would haue made the thing worse than it was. Therefore, that woman is worthy to be registred among patient and louing wiues. But what said the Ruler then to the poore beaten womā? OMEN. Forsoth he said thus vnto hir: O good woman, I lamēt thy case, thou louest thy husband better thā he loueth thee: but because thou knowest thy duty to thy husbande, & hee doth not know his duty to thee, & for that I see ỹ arte godly, wise, patient, & obedient, & knowest better how to gouern thy house than he: therfore my iudgement is, ỹ ỹ shalt receiue al & pay al, & be ỹ chiefe

Fewe women will doe so.

chiefe ruler of thy house, and shalte take an accompte of thys thy husbande of all that he shall gette, vntil he become a louing husbande to thée, and doth vse himselfe in all pointes as a good husband shoulde do: and therefore stande vppe, and content thy selfe, for thus it shall be. And then he tourned to hir cruell husband and sayde, how canst thou loue thy neighbour? how is it possible that thou canst loue thy deare friend? (thoughe he do neuer so muche for thée) how canst thou loue thy parents? or howe canste thou loue thy children, or any other? or howe canst thou loue thy superiors, or thy soueraine? that hatest thy selfe: thou thinkest I lye, bycause I saye thou hatest thy selfe: no I do not lye: for, vnlesse thou hadst hated this woman thy wife, whyche is thy selfe, thou wouldest not thus cruelly withoute al pitie haue beaten hir: for, by Christes owne wordes, Man and Wife are twoo soules and one body. If thou diddst sée a man beating one of his handes with his other hand, wouldest thou thinke that he loued that hande that hée doth so beate? for is not that hand part of himselfe? then howe can I be perswaded that thou louest thy selfe, bycause thou haste thus cruelly beaten thy most loning and obedient wife, whyche is thy selfe, and one of thy hands, yea, and thy better hande to, vnlesse thou were better thy selfe. And bycause thou hast followed Christes sayings, and the Kings commaundement so wel, (whiche is, Doe as you woulde be done vnto,) it is méete to do vnto thée as thou hast done. Therefore, I decrée and iudge here, that as thou haste vsed thy wife, so shalte thou be vsed, that is, thou shalte be tyed faste to a poste, and foure of the stoutest wyues that dwell next vnto thée, and are moste angrye wyth thée for gyuing suche an euill example to their husbands to vse them so, shal beate thée with foure good cudgelles, vntill thou be as well beaten as thou haste beaten thy wyfe. And thys shall be done immediately in my presence, for I will not departe hence vntill I sée this my iudgemēt fully executed. And then presently there was a poste sette vppe purposely therfore, and the cruell husband was faste tyed thereto, and four of the said stowtest

Marke these wordes.

The iudgement of hym that did beate his wife.

ſtouteſt wiues came with ſtrong cudgels, by the Rulers commaundement, and did beate him luſtily, that he cryed out again. And one of the wiues ſaid to him: ſirra, Do as you woulde be done vnto and therewith reacht him ſuch a blow that made him to ſhrinke: an other of them ſaide, if ſtrokes be good for your wife, they are good for you, and then ſhe gaue him ſuche a ſtroke, that ſhe made hys ſides ake: the thirde woman (not forgetting hir turne) ſpake not ſo lowe but that one might well heare hir, ſaying: Is it good beating? and thē ſhe reached him ſuche a remnant, that he had a cauſe to remember hir: and the fourth woman, for feare of forgetting, ſo ſwinged him aboute the ſhoulders, that hée conned hir little thanke, ſaying: As you like this my friende, beate your wife againe. And when the Ruler ſaw, that he was throughly and wel beaten, he cauſed him to be lewſed from the poſt, and ſaide vnto him: Now go your wayes home, and ſée that you ſuffer the reſt of oure iudgement to be performed, vntill you haue learned what is the ductie of a huſband, and howe to behaue your ſelfe, and vſe youre wife: and I truſte you will remember this leſſon: Do as you would be done vnto. And then the Ruler departed, the beaten man ſorrowed, al huſbands feared, and the wiues much reioyced: and I neuer heard ſince, that any man in our Country did beate his wife.

SIVQILA. If there were ſuche a ſtraight order and law with vs for huſbandes that beate their wiues: many a wife would be ſo vnruly: that their huſbands ſhould neuer liue in quiet. But what if a womā ſhold beat hir huſband with you?

OMEN. What a queſtion is that, there are none ſuch nor neuer will be with vs: but we haue a lawe therefore, if any ſhoulde chance to offend therin: for it is better to haue a law without offences, than to haue offences without a lawe.

SIVQILA. I pray you declare the ſame.

How women are vſed that beate their huſbands.

OMEN. If a woman ſhoulde beate hir huſbande wyth vs, that is not able to rule hir, ſhe ſhould haue hir huſbands apparell put on hir backe, with a ſword gyrded to hir, and ſo ſhoulde ride throughe euery ſtréete in the Towne where ſhée

dwels: and the men that are hir next neighbours shal guard hir, and saye in the stretes as she rides, This is the woman that hath beaten hir husband: and then she shal be put into a house appointed for vnruly persõs, where she shal haue neyther meate nor drinke vntill she haue earned it: and at the moneths end, she shal go home to hir husband againe.

SIVQILA. Truelye this is a better order in this case than we haue: For, in some places with vs, if a woman beat hir husbande, the man that dwelleth next vnto hir, shal ride on a cowlstaffe: & there is al ỹ punishmẽt she is like to haue.

Marke. OMEN. That is rather an vncomely custome than a good order, for he that is faultlesse, is vndecently vsed, and the vnruly offendor is excused thereby. If this be all the punishment your wiues haue that beate their husbandes, it is rather a boldning than a discouraging, of some bolde & shamelesse Dames, to beate theyr simple husbands, to make their next neighbors (whom they spite) to ride on a Cowlestaffe, rather reioising & clearing at the ryding of their neighbours, than sorrowing or repenting for beating of their husbands.

SIVQ. Yea, but if one of them shoulde taste of your order in that case, it would saue many a husband frõ many a blow.

OMEN. If there be as manye suche wiues with you, as there is fewe with vs, they woulde be a greate safegarde to your Countrey if nede were: for they woulde fight furiously againste their foes, that fighte so fiercely with their friends.

SIVQILA. It is great reason that they should do so, althoughe perhaps they would not doe so: for many that fight with a coward, wil flée from a man.

OMEN. Yea, and many that will not feare to fight wyth a man, wil be ashamed to fight with a cowarde.

SIVQILA. That is very true, but resolue me of this: wil one mã fight w̃ another w̃ you for their own priuat quarrel?

OMEN. No surely: for, seeing Christe hathe willed them not to resist wrong, saying moreouer, Whosoeuer giueth thee a blow on thy right cheek, turne to him the other, meaning to suffer rather as much wrong more, than to reuenge the same: therefore they wil not reuenge their own quarrel,

neither fight with any: and for that there is such a straighte lawe for punishing of fighters, they dare not fight.

SIVQI. But what if one should meete with his enimy vñ you, & would néeds fight with him whether hée would or no?

OMEN. What if the Element should fall? I tel you there is such peace, quietnesse, loue and concord with vs, that there is no fighting with vs.

SIVQILA. I durst lay a wager, that if some of our lusty laddes were with you, they woulde sooner bring you to fight, than you coulde bring them to quietnesse.

OMEN. I doubt that. But to satisfie your minde of your demaund, if one would néedes fight with vs, the other wyth whome he woulde fight, is bounde to run and flée from hym. A law for fighters.

SIVQ. Yea, but it is counted a greate shame wyth vs for one to flée in that case.

OMEN. Whether is it more shame to flée from fighting, than to be hanged for killing? Marke.

SIVQI. To be hanged for killing, is more shame & pain to, if they could sée it. But what if he be not able to out-runne him, or if it be in such a place that he can not shunne him?

OMEN. Then he that cannot flée & woulde, shall haue no harme if he kil him that procured him to fight: and if he hurt or maime him, he shal haue his amẽds in his own hãds. And if the beginner kil him that wold haue fled, thẽ he shal be put to death without any pardon (whatsoeuer he be.) & if ỹ party that would haue fled, be maymed, then he that hath maimed him, shal giue him the one halfe of al his goods & lands, how much soeuer he hath, during ỹ life of him that maimed him, to liue on. & if he be but a poore man, or a man of Art or trade that hath maymed him, then he shal giue him wéekly the one halfe of his getting, during ỹ life of him that maimed him. & if the party that would haue fled be hurt, & not maimed, then he ỹ did hurt him, shal pay for the healing of him, & shal giue him ỹ fourth part of al his goods & lands: or if he be not very rich, then the fourth part of his getting for ỹ space of so many yeres, as he hath hurt him in sundry places of his body.

SIVQILA. Surely it is a very good lawe: in one point it is like oure lawe, thoughe vnlike in al the reſt. Wherfore, if Gods law will not make them refraine fighting, this lawe wil feare them to fight. A maruellous thing, that the feare of ſhorte punishment, & the loue of vaine traſh, ſhal make vs to feare, that Hell fire can not cauſe vs to ſhunne, and endleſſe riches cannot moue vs to do. It is a wonderfull thing to cõſider, how many are blinded and bewitched by that wily and wicked ſerpent our deadly enimy the Diuel (yea, and that againſt al reaſon) for thouſãds are ſo ſtowt, manly, & couragious, that moſt chærfully & willingly they fight & aduenture their liues for their own vaine and trifling quarrels: (wherby they are like to goe to Hell) but they are very cowardlye daſtards, & dare not fight nor dye in Chriſtes cauſe or quarrel, whereby they are ſure to goe to Heauen.

A wonderfull thing to conſider.

OMEN. If they knew the riches and ioyes of Heauen, & the pouertie and paines of Hel, & the reward that Chriſt giueth to them that fight in his quarrell, al the whole fighting would be in Chriſtes cauſe.

SIVQILA. I am ſure of that: the beſt they can get in fighting in their owne cauſe, is to come from fighting but aſwell as they went to fighting, whiche is but a verye euill matche made: for, if one ſhould aſke them what they haue wonne by their fighting, they muſt nædes grant that they haue wonne nothing: then may not we thinke them wiſe, that hazarded themſelues into thræ greate miſchiefes for nothing, whiche miſchiefes are, killing, hanging, and Hel fire: For, are not many that fight, killed, and they haue gottẽ their own death for fighting for nothing? And haue not they that haue killed bene hanged therfore? and ſo they haue bene hanged for their fighting for nothing: and if they haue dyed in enuy and malice, (as I feare many haue done) then they haue gottẽ damnation in Hell fire for euer, for their fighting for nothing. And therfore are not they worthy to be called wiſe men, that make ſuche wiſe matches, & are ſuch fierce furious fighters?

Note this well.

OMEN. Such fighters know not well what they do, for,

if

if they did, they would be twenty times aduised, ere they did fight once.

SIVQILA. Yea and if they knewe the gaine that they shall haue for fighting in Christes quarrel: they woulde rather fight euery day, as long as they liue, in his cause, thā one day in their owne. But the fighting of Christs champions, is contrarye to their fighting. For they that suffer moste, are Christes chiefest fighters: but they that suffer least, they count the best fighters.

The greatest sufferers the best fighters.

OMEN. Yea but they shall neuer get so much good by their reuenging and fighting: as Christs souldiours shal gayn by their patience and suffering. For whereas manye of these stoute worldly fighters gettes double death (I feare) that is, this worldly death, and the most dolefull death in Hell: they that fighte for Christs cause, are sure for a shorte death here, to haue euerlasting life in heauē. Therfore is a gret differēce in euery wise mās eies, betwēn these two kinds of fighters.

SIVQILA. Yea, and as greate a difference in that that cōmes of their fighting: therefore they that are wise wil take hēde how they fighte. Is it not a straunge thing to consider how prepostrously manye vse themselues as wel in their talke as in their dēds? for Christ the sonne of God (the chief of al goodnesse, said to one, why callst thou me good? (meaning of his manhood,) ther is none good but God. Thē if Christ the Sonne of God that was sinlesse, most peaceable, quiet, and louing of all other, refused to be called good: howe dare these sinfull, brauling, quarelling, disquiet, hatefull, and furious fighters, take vppon them to be called good men. And what witlesse woodcocks are they, that cals them good men, bicause they fight lustily, sticke to it stoutely, and would mayme and kil, desperatly: neuer regarding their cause nor their quarrel.

Stoute fighters are not good men.

OMEN. Are they called good men with you, that are stoute fighters, and wil not shrinke?

SIVQILA. In dēde they are commonly so called.

OMEN. Then surely they nickname them, vnlesse euil be good, and then must nēdes followe, that peaceable, patiente,

Marke this.

quiet, louing, and good men, are euil. But I thinke there is neuer a good man in deede, that wil cal them good men. Woe be to them sayeth the Prophet Esay, that call euil good, and good euil. The woe is to these mē, that call fierce & furious fighters good men, for one contrarie is knowen by another. For if Christ call the peacemakers, blessed and happie: then I maye safely call the peace breakers vnhappye. And suche brawlers and fighters are peace breakers: *Ergo* the fighters are vnhappy: & vnhappy men cannot be good men, then they must be euil men. And thus these lustie cutters and stoute fighters, are sufficiently proued to be euil mē. Therfore they haue had a wrong name a great while. I pray you sir what law haue you for Drunkards?

Neuer a drunkard in Mauglun.

OMEN. We haue a very good & strait law for Drunkards, but there is neuer a Drunkarde with vs to execute the law on. For saint Paul sayth That Drunkards shal not inherite the kingdome of Heauen.

SIVQILA. It seemes that you do more for Saint Paules words, than many with vs wil do for Christs, his Apostles, and all the Prophets words.

OMEN. Wel, what for the loue of Christ, and what for the feare of the lawe: euery one liues verye soberly wyth vs.

SIVQILA. If ther were neither law of God, nor law of man, that did forbid drunkennesse, yet me thinkes the reasonable lawe of nature, and the temperate drincking of brute beastes without reason, were ynough to make vs refrayne excesse & drunkennesse. Why should not nature with reason teach vs as wel as nature without reson doth teach beasts, birds, and other sensitiue creatures? Beasts, birds, or other sensitiue creatures, wil neuer eate more at one time, than is sufficient for them: vnlesse sometime through great hunger: who as soone as they feele their stomacks ouercharged, they neuer rest, vntil they haue auoyded al ỹ which superfluously they haue eaten: but Man that God hath created to be now not much inferiour to Angels, maketh himself far worse thā Beasts. For he, when he hath eaten more than he is able to

Marke.

disgest,

diſgeſt, he goes not about to voyde the ſuperfluitie therof, as beaſtes do, but by & by he heapes more vpon more, going frō bāket to bāket, which brēds ſore diſeaſes, ſhortneth his life, and perhaps brings preſent death. But who euer heard, that birdes or beaſtes do willingly drinke ſuch drinke, & ſo much therof at one time, ỹ they are depriued of their natural ſēſes, or ỹ their wonted vſe of their legs, lims, or body, to ſerue our turne or theirs, is taken frō them: conſider ỹ diligent dog or ſpaniel ỹ waites on his maiſter moſt louingly, ỹ horſſe that ſerues him ſo neceſſarily, the cow ỹ fēds him ſo plentifully, the oxe ỹ labors for him ſo painfully, the ſhēp ỹ clothes him wᵗ his owne cote ſo warmely, the birds ỹ deligh̄t him wyth their ſinging ſo merily, & many other dumb creatures whoſe nēde he hath dayly, whether they drincke thēſelues ſo drunk at any time, ỹ they cā neither ſerue mā their maiſter, nor go on their fēte: no I am ſure. But many a man ỹ are theyr rulers (in whō moſt wit & reſō ſhold be found) are many times ſo ſtark ſtaring drunk, (yea & ſome almoſt euery day) ỹ they can neyther ſtande, go, ſpeake, ſēe, heare, nor vnderſtand, far more ſenſeleſſe, thā ỹ ſenſeleſt or bruteſt beaſt in the world.

OMEN. Is there with you any that wil be ſo drunke?

SIVQILA. Is there quoth you, yea that there are, & that not a fewe. But if they loued God, his word, or the health of their own ſoule, as they fauour ỹ fiend, do Diuelliſh dēds, & are deſirers of their own dreadfull dānation: they wold not drinck ſo dēepe as they do. Oh if Sathan wold ſuffer thē to cōſider dēepely with thēſelues when they are ſober, what gain is got by drunkenneſſe: I beléeue ỹ veriеſt drunkard of all, & they ỹ haue moſt delight in ſuch deteſtable drincking, would quickly abhorre it, ſpēdily refrayn it, and neuer after vſe it. For drunkenneſſe brings this gain: it ſpends the time vainly, it conſumes money wickedly, it weakens the ſtomacke, it marres ỹ eye ſight, it cauſeth ỹ dropſie and other diſeaſes, it brings the bodie out of faſhion, it dulleth ỹ wits, it quencheth memorie, it is the hye way to beggerie, it makes friends forſake thē, the wiſe to ſhunne them, the godly to abhorre them,

a godly gaine that cōmes of drūkennes

their

their neyghbours disdaine them, the youth for to mocke thē, the housholde to despise them, none to regarde them, God to forsake them, the Diuel to receiue them.

OMEN. A man were better be sober and lose all his goods: than to be a drunkard, and get al that gayne. It sæmes these drunkardes regarde little Gods lawe: but if we had them here, they would feare our law.

SIVQILA. Then it must be very straight, else they would not feare it.

OMEN. Yea it is both straight, and surelye executed without respect of any: which law you shal vnderstand by the executing therof on a rich drunkarde long since.

SIVQILA. I pray you declare it, for I will heare you attentiuely.

OMEN. There was one with vs that was very riche that gaue himselfe to nothing but to drincking, bybbing and bellycheare: who was not only drunke almost euery day, but also when he was sober, he made his brags, that he spent more at the Tauernes and in wine euery day, than ten of his neighbours spent in a daye in their houses. Of whose behauioure whē the ruler heard, he sent for him, and as sone as he came before him, he saide to him: Are you he sirra, that are suche a drunken drinker, that spendes more daylie at the Tauerne and in wine, than ten of your neyghbours spendes daylie in their houses? Then the rich drunkarde knæled downe before the sayde ruler, and desired him to be good vnto him, saying it was not true: with that the witnesses accused him, as wel of his wordes as of his drunkennesse. Then the Judge sayd to him, howe sayest thou nowe, thinkest thou I will beléeue thée, and discredite so many honest persons? I perceiue thou hast ynough to spende to hurt thy selfe, but thou hast neuer a whit to giue to thy poore neyghbour to doe him good. Thou wicked wretche (saide he) if thou shouldst be constrayned to giue the fourth part for the defence of thy Countrey, of that whiche thou spendst in one yeare to shorten thy life, or to kil thy selfe: thou wouldst thinke thou were vndone. It sæmes

Marke this.

thou

thou hast a pride in thy excesse and drunkennesse: or else thou wouldst neuer haue so bragged of the same. Dost thou consider what a double mischiefe growes of thy vaine spending of thy money? if thou dost not, I wil tell thée, thou killest thy selfe by taking too much, and the poore hungry wretch is killed that hath too little. Now if thou shold giue thy too much, to the poore that hath too little: thou shouldest saue both your liues, wheras now thou art a murtherer of both. And nowe thou art not onely proued a drunkard, but a double murtherer: and thou knowest that neyther drunkardes nor murtherers shall enioy the Kingdome of Heauen: then they shal be sure to obtayne the kingdome of Hel. Ah wicked wretch, dost thou shorten thy life, to goe the sooner to Hell? they that bée there wold not make such hast (I beléeue) thither, if they wer here againe. Is it not a straunge thing that thou shouldst bée so prodigall, to hurt thy selfe here, to go to Hell: and arte so niggardly in doing good to Christ in his members, to go vnto Heauen? A thou churle more churlish thã a hog or swine, for though sometimes they driue their fellowes from ỹ meat and eate by themselues: yet when they haue filled themselues sufficiently, they goe awaye, and leaue the reste, eate it who wil. But thou grædie cormorant, when thou hast taken more than is sufficient, thou dost not only consume more on thy selfe, but also the rest thou kæpest from the poore hungrie brother, and wilt not leaue anye thing for him, as the swine doth. And now séeing Gods lawe cannot moue thée to go vnto Heauen, I will sée if our law can stay thée from Hel. Therfore bycause thou hast so much welth, ỹ thou cãst not tel how to bestow the same wel, and more liuing than thou art worthy of: therefore I wil according to the lawe made for drunkards, that thou shalt giue yerely during thy life, a prechers stipend to a godly learned man, for his better maintenance, who shal be bounde euery wéeke three times during thy life, not only to attend vpon thée one halfe houre at a time, then instructing thée (by the Scriptures) thy dutie to God and mã and the way to saluation, persuading thée also from drunkẽ-

A strange thing.

Niggardly and drunken churles worse than swine.

A good iudgement giuen vpon a drunkarde.

nesse, and shewing also howe detestable it is before GOD, and what is the gaine thereof: But also shall preache three dayes euery weeke in the parishe Churche where thou dwellest. And thou shalt sitte also three market dayes in the open Market, with a pot in thy hand, & a writing on thy forehead, as followeth: This is the Drunkarde, that spente as muche dayly at the Tauernes and for wine, as tenne of his nexte neyghboures did spende daylye in their houses. And this being ended, thou shalte remayne one halfe yeare in prison, and there thou shalt be taught to fast for thy lōg excesse: for euerye dinner thou shalte be allowed not aboue a grote, in breade, drinke, and meate: and thou shalte be allowed nothing but breade and drinke at night in steade of thy supper, whiche shall not be aboue the value of a penny. And bycause thou didst brag of thy vaine dayly spending, therefore thou shalte giue daylye for the space of one halfe yeare, (that is, during thy imprisonment) as muche to tenne of the poorest housholders next vnto thee, towardes the maintayning of theyr houses, as thou arte allowed dayly to thy dinner. And this is my iudgement, not to be called back, & with al spēde to be executed. And then he was committed to the Officers, and things were done and performed accordingly. And thus this riche Drunkarde was serued: whiche wrought suche effect, that I neuer hearde of any Drunkarde in all our Country since.

SIVQILA. That seuere punishment is wel bestowed of one, that makes all other to take hēde. Oh happye are those Countreys and Cities, that haue suche magistrates and rulers: if a fewe of our Drunkardes were thus serued, there woulde not so much drinke and wine be vainely spent as ther is. But how if a poore mā be drunken with you: what shal be his punishment?

OMEN. He shal sitte in the open market as the riche man did, but he shal not be imprisoned: least his wife and houshold (if he haue any) or he himself should be driuen to lack. And he shal be compelled to labour dayly in his vocation, and at the

ende

ende of euery weeke, during a whole yere after, he shal yéld a iuste accompt of his trauell, labour, and exercise, and howe he hath bestowed euery daye that weeke, to the chief Ruler or Officer of the Towne where he dwels: & he must not drinke in anye Tipling-house, or Tauerne the space of one whole yeare after. And bycause he may be knowen, he shall weare on his bosome the picture of a swine, al that while, whensoeuer he shall be out of his owne house: and for euerye daye or parte of the daye, that he shall not weare the same badge on hys bosome as is ordered, so manye yeares after he shall weare the same, and shall performe so long all the orders appointed in thys case for a Drunkarde. And who so euer shall drinke with hym, wearing the same badge, eyther in Tauerne or Tippling-house, shal be vsed in al poynts as a Drunkarde: and euerye Sondaye during that yere, he shal sit before the Pulpit al the Sermon tyme, to heare the word of GOD, and learne to anoyde drunkennesse. Haue you such a law or order for Drunkards with you? The Drunkards badge.

SIVQILA. I woulde we had, for then (if the same were rightlye or iustlye executed) there woulde not be so muche money spente vainelye, so muche drincke and wine consumed voluptuouslye, so many wiues and children fedde hungerly, nor so manye Drunkardes that liue abhominablye. For the riche wyth vs maye spende what they will, drinke what they will, and howe muche they wyll, yea and bée drunke as ofte as they will, and no law to restrayne them, no penaltie to feare them, neyther anye dare well reproue them, (vnlesse the Preacher in the Pulpit doeth generallye threaten them with Gods word, whiche some of them feare as muche, as a greate Beare doeth the barking of a little Whelp.) And the poorer sort, thoughe they are not so able as they, nor can not so conuenientlye as they, yet on the Sundaye at the furthest they wyll bée euen wyth them, (if one days drinking wil serue) for they wyll so tipple almost

al the daye, and perhaps the next night, that all their whole wækes worke will scantly paye their Sundayes shotte: but some of them (not worth verye much) if they worke one day, they will loyter and drinke thrée for it, (I will not saye they will be drunke two and a halfe of the same.)

OMEN. If thrée or foure of them, were vsed according to our lawe for drunkardes, they woulde loyter lesse, spende lesse, and drincke lesse. If one shoulde weare the drunkardes badge wyth vs, euerie one that shoulde sée him, would shun him: they detest drunkēnesse so much.

Marke.

SIVQILA. I like your order and law for drunkards so euil, that I woulde it were autorized and executed with vs. If this monsterous rote were pluckte vp by the rotes, manye mischiefs of force must nœdes wither awaye, that spring out of the same, which before at large is declared. Besides two Diuellish Damosels, that commonlye waite on this detestable Dame, which is, whordome and murther. Therefore suche mistresse, such maides. And now bycause such occasion is offered me, I am desirous to knowe whether manye with you are giuen to the first of these two? but I thinke it is but a follie to trouble you therewith, for I remember that you so extolde before your wiues with you, for their loue and obedience to their husbands, that if loue and obedience wer lost, it might be found in them.

The order of the wiues of Mauqsur.

OMEN. I sayd so in dœd, and I tolde you no lie. And that this vice may ẏ better be auoyded, ẏ wiues with vs do very seldome go out of their houses, vnlesse to the Church or market. And when they go abrode, their faces are so covered, and al their whole bodies, with a linnen mantell, downe to the grounde, and all of one fashion: that it is very harde for the husband to know his wife if he mœte hir abrode: so that both fayre & foule, beautiful and vnbeautiful, go so al alike, that none can know the fair from the foule. And thus they are no snares to catch fooles in.

Faire wome are snares for fooles.

SIVQILA. Some haue thoughte themselues wise that haue bin catcht in that order.

OMEN

OMEN. Yea, but Wisedome goeth not by thinking, but by doing. I will not say, but that bothe before and after they maye be wise: but when they are catchte in the harlottes trappe, Wisedome forsaketh them, and leaueth Follie with them.

SIVQILA Well, I knowe where women goe abroade couered in that order all in blacke, and as it should seeme, at firste frequented and practised to that ende you speake of: but that all suche are so louing and obedient to their husbandes as you say your wiues are, I scantly beleeue. A chaste mind is not alwayes vnder a modest garment: the couering of the face doeth little preuayle, where the woman is wicked, or the mind not modest. And I thinke some of them, if they might, had rather sometimes shewe their face, than couer their face. So that thoughe the olde matrons are well content to go in that order, yet I thinke many of the yonger Ladies and fairest dames, could be content to leaue that order, as I beleeue many of your wiues with you coulde be.

OMEN. Nay, there you are deceiued: for, euery one with vs, riche and poore, high and lowe, with faire and foule, dyd with one consent desire to haue this order authorized, published, and practised, who euer since most willingly, & diligently, as a commendable custome, do obserue the same.

SIVQILA. I knowe there are with vs as godly, louing, and obedient wiues to their husbands, right beautiful, faire, and well fauoured, as anye can be, that goe abroad in their common, decent, and knowne attyre, wythout hiding their faces.

OMEN. I doe not deny that, and some agayne perhaps, whose faces are muffled, are as disobedient, vngodly, & vnlouing to their husbands. Therefore it is the inwarde mind, (not the outwarde attyre) that doth make or marre.

SIVQILA. But, what if one of youre wiues shoulde be disloyall or false to hir husbande, or play the Harlot?

OMEN. Bothe shee that playeth the harlot, and he that committeth the offece with hir, shal be both stoned to death,

without any pardon at all, and whosoeuer doeth excuse the fact besides the parties, or else speake, write, intreate, or offer any gifte, for the defacing or obscuring of the truth, or for the ayding, supporting, helping, or remitting of the offendor, shall forfeyte the one halfe of all their goodes and landes, all which shal be solde and equally distributed to ten of the most honest, louyngest, and best agreeing couples, that haue the most neede of releef, that dwel nexte vnto the woman or wife committing the offence.

SIVQILA. An excellent good law both for the offendors, & for the ayders, helpers, & succourors, for thereby the husband of the aduoutresse, and the wife of the fornicator, may marry (without any breach of conscience) with whom they shal think good, and the losse of the halfe of their goodes, is an occasion that fewe or none will speake or entreate for them. In my iudgement this is the best diuorcement for Whormongers, Harlots, and Adulterers, that can be: whiche I wishe were allowed, authorized, and executed with vs.

OMEN. I would haue thought, that the like offendours with you had had the like punishment.

SIVQILA. No no, for then how could so many haue two or three wiues, or two or three husbandes at once? for let them lye with as many as they will, eyther husbande or wife, yet the offendors therefore shal lose neyther life nor goodes: perhappes some of the poorest offendors, that lacke bothe money and friendes: shal ryde in a Carte, or be set in the Cage, and then after, if both the parties consent, they shal be deuorced, after which it is lawfull for eyther of them to marry where they liste.

OMEN Shal it be lawful for the fornicator or aduoutres to mary againe, as wel as the husband or wife of the aduoutresse or fornicator?

SIVQILA. Yea in deede.

OMEN. Then it is to be doubted, that many doe offende purposely, and confesse the same willingly, onelye to bee diuorced from their husbandes or wiues, whome they hate,

to

to bée married to whoremaisters or harlots, whom they loue.

Sivqila. You néede doubte it neuer a whitte, for I beléeue it is too true. Nay, what say you to a foule and filthy Fornicatour, that founde the meanes to accuse hys wyfe wrongfully, to defame hir most shamefully, and to be diuorced from hir vnlawfullye, & marryed a Harlot that he kept?

Omen. Mary I say, that the law you spake of, is as good for that purpose as can be. And I saye further, it is lamentable to heare it, detestable to do it, and moste sinfull to suffer it. What if Scholers by playing the Trowants might be dismissed or released from going to Schole anye more with their Schoolemaister? Would not some shrewd boyes, thinke you (that had rather loyter than learne) playe the Trowants purposely? then you maye sure that Whoremongers and Harlots, will not sticke to commit fornication and adulterie, (whych is their chiefe delight,) to be separated or diuorced from their wiues or husbands, whom they cannot well abide.

Sivqila. It is as you say. Therefore if the fornicator, whoremonger, adultresse, and harlots were putte to death: then I am sure a greate sorte woulde not so boldely, rashelye, so vnshamefastely, and so commonlye vse that filthye vice as they do, which (I feare) many take rather for a swéet solace, than for a shamefull sinne.

Omen Wel, thoughe it be swéete here, it will be sowre in Hel: thoughe it be pleasante here, it wil be painfull there: and though it be delightful here, it will be detestable there. Therfore none but fooles wil chose shorte pleasures for long paines, and shorte solace for endlesse sorrowes. Truly, it séemeth, that many with you, loue chefelye that God forbids, & we doe hate. This same vile vice is detested with vs so generally, that if one shoulde séeme to reioyce, or bée desirous to talke of it, or if one shoulde speake vnchastely or vndecentlye, the partye immediatelye shall bée emprisoned one Moneth, and the one halfe of all theyr one Monethes rent, gayne, commoditye, or encrease, shal bée equally

equallye gyuen to foure of their moſte pœreſt neighboures, that vſe their tongues moſte ſoberly, honeſtly, and godly.

SIVQILA. If you hate ſuch filthie and vnchaſte talking, it is a greate token you abhœre the wicked facte and doing. There is no penaltie œ punishmente with vs fœ ſuche ſpeaking, but ſometimes the pœrer ſœte in many places weare a Shæte fœ committing the dæde, œ fœ getting one with chylde: whereof many of them are as muche aſhamed, as a hœrſſe that is in the pinfolde fœ ſtraying in graſſe œ cœrne. But I pray you ſir, what if a maide with you loſe hir Virginitie? œ be got with chylde beſœre ſhe be maried?

None but maydes vnleſſe they bee marryed.

OMEN. It is as eaſie a thing to finde a blacke Swanne with you: as ſuch a one with vs. Marie ſir that were ſuche a matter, that it woulde make al the maydes there ſo madde, that if they might get hir that plaies ſuch a part, they would teare hir in pæces with their tæth.

SIVQILA. If al, that loſe their Virginitie beſœre they be maryed, in ſome places, ſhould be tœrne with maydes tæth of their own age: I feare they would be as able to beat them, as the other to byte them. Though in the moſte places, thorowe ſtraight loking to, and gœd bœringing vp of yong damſels, there would be ſcant a bitte fœ euery one. And though heretofœre, when Gods wœrd lay hidde and vnknowne, modeſtie, ſhamefaſtneſſe, virginitie, and chaſtitie, was ſo eſtæmed and vſed, that it was a wonder to ſæ one maide myſcarie once in a dœzen yeare in a whole towne: yet now, (notwithſtanding Gods wœrd be plentifully preached) virginity is ſo little regarded, and chaſtitie ſo ſmally eſtæmed, that foure œ fiue in one yeare is thoughte no greate matter. Oh, if we did conſider dæpely the greate cauſe we haue to kæpe our bodyes clenly, chaſtely, and godly, me woulde not fæde them ſo voluptuouſly, vſe them ſo viciouſly, nœr couer them ſo coſtly. Fœr, if our bodies be chaſte and holy, God the holy Ghoſt, wil dwel in them, preſerue them, and inſtructe them. But marke ỹ naughtineſſe of our nature. Fœr, if an earthly Kyng ſhould determine to come into a pœre mannes houſe,

Marke thys.

to

to tarry there but one houre, shoulde not that house be made cleane in euerye corner? shoulde it not be made trimme, fine and swéet, as might be? would not the owner of the house reioyce and be glad, and partely bragge of the Kings comming to his house? Yes I warrant you. Then howe muche more oughte we to decke vppe this oure bodye, that is, to fasten it with the foundatiõ of Faith, to place it in the table of Tẽperance, to purifie it thorough with perfect Prayer, to hang it al ouer with the clothes of Chastitie, to make in the chimney thereof the fire of Charitie, to swœpe it cleane with the bœsome of Bewayling, and to lighten the whole house with the lauterne of Loue, where we are most sure, that God the holy Ghoste, wil come, and be content to inhabite and dwel continually.

This is to be noted.

Note this.

OMEN. You haue verye wel sayde: therefore all Wise men and Women will kéepe their bodyes godlye and chastly, to be a house for GOD, and all soles will liue vnchastely, and kéepe their bodies filthily, to be a denne for the Diuell.

SIVQILA. Woe shall be to them that harborough such a guesle, for he will harborough them for euer in the vnquenchable fire of Hel, with himselfe and the rest of the damned Diuelles: and then they cannot say, but that he giueth them something for harboring of him. Well sir, if all the Maydes in your Country haue bene, and are so modest and chaste as you affyrm, they excel, I beléeue, al the Maydes in the worlde.

OMEN. I am sure they doe so: but oure Countrey once, but it is long since, was spotted with the infamie of a fayre yong woman, which loste hir Virginitie, being vnmaryed, who did offend with a man vnmarried: notwithstanding, they did bothe weare a whole yeare after, garmentes made of Goates skinnes, with the hairy side outwarde, whereby euery one that sawe them thus attyred, mighte knowe their offence: and al Maydes didde wonder and cry out of the woman, when they met or sawe hir: and all vnmaried men did

An example of twoo that committed this sinne togither.

wonder and crye out of the man when they met or saw him: and at the yeares end, he was not only constrained to marry hir that he got with childe, but also he was iudged to giue yearely the value of twenty Crownes during his life, (for he was rich) to one of the moste modest and gentlest poore friendlesse maids of the parish where he dwelled, to hir marriage. And since this was executed of these two, there was neuer any lost their Virginitie w̄ vs, before their marriage.

SIVQILA. I would I could say so, & affirme so much for al the maides of my Country: but though many of them are such, yet I am sure, ỹ al are not such. What law haue you for murtherers, or for such as willingly kill or poison any body?

OMEN. We haue an excellent good law for such: but wee haue such excellent people, that they neuer breake that law: therfore it hath bene so long vnoccupied, that fewe or none with vs knowes that there is any such law. I heard one saye when I was young, that in the olde time long agoe, two theeues layd waite by the way for one that they knew would come that waye with a greate deale of money, who, as soone as they met with him there, they carryed him into a Wood or thicke Groue that was nigh to that place, and first they cut off both his hands, thē they gaue him aboue twēty wounds: after that they did cut his throate, & also so mangled his face, that it was impossible to know him thereby: and they spoiled him of al his apparell, and lefte him dead and al naked: who after being suspected and apprehēded, confessed the murther, and wherefore they did it: then the Iudge sayde vnto them, what is the sentence of Christe, that the King commaundes so straightly to be kept? to whome the murtherers saide: Whatsoeuer you wil that men shall do to you, euen so do ye to them. Thē the Iudge said to the murtherers, rightly said, therefore yee shall be done vnto, as ye haue done to the man you haue killed: and then he gaue vpon thē this iudgement following: you shall haue bothe your hands cut off: then you shal haue twentie wounds giuē you with a sword: then your throates shall be cut, & your faces shal be so mangled as you

How twoo murtherers were vsed.

mangled

mangled his face: and when you are throughlye dead, then you shall be cutte into small péeces, and they shall bée throwen abroade, for the beastes and Rauens to eate. And as soone as the Judge had giuen on them this iudgement, they were carried away, & were immediatly killed & mangled in such order as the Judge had appointed. So that neuer since any hath bin killed or murthered in all our countrey, not so much for feare of mans law as of Gods law, which they are maruellous feareful to breake. And euer since the Preacher said in the Pulpit, whosoeuer sayth Thou foole, is in danger of Hel fire: they haue bene very much afraid. For they wel consider, that if they be in daunger of Hell fire, for calling of one Foole, then they thinke verilye, that they shall be caste into Hell fire for killing of one.

SIVQILA. Truly the reason is good: it séemes that you feare Gods lawe more than mans lawe: but I feare manye with vs feare mans lawe much more than Gods law. Wel, the murtherers had their deserts. I cannot but maruell and muse at those, that by murthering, stealing, picking, filching, lying, swearing, deceiuing, vsuring, extorting, & consuming, get their goods, procure their profite, and lay for to liue. Surely it is bycause they thinke their whole liuing, gaine, commoditie, riches, foode, and rayment, depends only vpon their owne trauell, labour, wit, pollicie, and industrie: or else they would neuer win their welth so wickedly, take other mens trauel so theuishly, nor fil their coffers with coine so couetously: but if they coulde beléeue, that Christe is their sauiour, and that the moste mercifull God is theyr louing father, then they woulde depend onely vppon Gods prouidence and prouision. Hath Christ willed vs to cal God our Father, saying: In this maner therefore praye ye, Oure father which art in Heauen halowed be thy name, &c. Now if he be our Father, we must néedes be his chyldren. And who is so fenselesse or witlesse, if he consider with himselfe, but that God (that is King ouer al Kings, and that hathe made heauen, earth, fire, water, beastes, fishe, Foule,

This is to be noted.

and all other things therein for vs his children) will fede vs with fode, and clothe vs with clothes? Chriſte is worthy to be credited, which ſayeth: Be not carefull for your life, what you ſhal eate, or what you ſhal drinke, nor yet for your body what you ſhal put on: is not the life more worth than meate? and the body more of value than rayment? Behold, the foules of the ayre, for they ſow not, neither reape, nor carry into the barnes, and youre heauenly father feedeth them: are yee not muche better than they? Whych of you by taking thought can put one cubite to his ſtature? and why care yee then for rayment? Conſider the Lillies of the field how they growe, they labour not, neyther ſpinne, and yet I tell you that *Salomon* in all his royaltie was not arayed lyke vnto one of theſe. Wherefore, if God ſo clothe the Graſſe, which is to day in the fielde, and to morrowe ſhall be caſte into the Fornace, ſhall not he much more do the ſame vnto you, ô ye of little faith? Therfore take no thoght, ſaying: What ſhal we eate, or what ſhall we drinke, or wherewith ſhall wee be clothed? after all theſe ſeeke the Heathen, for your heauenly father knoweth that you haue neede of all theſe things: But ſeeke ye firſt the Kingdome of Heauen, and the righteouſneſſe thereof, and all theſe thyngs ſhal be miniſtred vnto you, &c. What Logician could haue giuen vs ſuch leſſons, to learne vs? What Orator coulde haue made ſuche argumentes to allure vs? or what Rhetorician coulde haue rendred ſuche reaſons to reforme vs? or what preacher coulde haue premeditated ſuche perſwaſions to procure vs, as Chriſt our comfortable Capitaine, moſte cunninglye hathe vttered here, to comforte vs in all our calamities, nay rather compell vs to caſte al our care vpon God our father? In theſe wordes he hathe named God to bee our father twice, beſides in diuers other places. Then ſeeing he that cannot lye, doth ſaye, that God is oure father, how ioyful may we be that haue ſuch a father? Therfore we may be wel aſſured, that if earthly fathers and mothers doe feede their children: hee wyl fede hys children. If God our father feede the beaſts, birds and fiſhes, that fed

vs: wil not he féede vs then, for whose sake he féedes thē? who is so incredulous that cā believe ẏ cōtrarie. Moreouer, Christ bids vs aske and we shall haue. Manye earthly Fathers and mothers will not onely be angrie with their children for asking, but also wil not, nor can not giue them that they aske. Then what a gentle Father haue we, that will néedes haue vs to aske? & what a louing Father haue we, that wil giue vs that we aske? and what a rich Father haue we, that is able to giue vs whatsoeuer we aske? therefore though many earthly Fathers and Mothers are not able to féede their children if they woulde: we are sure that God our Father both can and will féede vs, and giue vs besides, whatsoeuer we lacke. Thē this well considered, howe can the poorest creature that is, the carefulst captiue that is, the most miserable prisoner that is, the sickest person that is, the lamest wretch that is, or the lothsomest Lazer that is, thinke themselues in an euil case, or else to be vndone: that haue suche a gentle, louing, rich, mightie, and friendly Father? For let euery one assure thēselues, that God so is louing and gentle, that neither pouertie nor penurie, sicknesse nor sorenesse, captiuity nor misery, can make him forsake any that is content to be his childe, or gladly will take him to be his Father. Marke what a vehement argumēt Christ vseth, to make vs not only to craue of God what we lacke, but also to beléeue that we shal obtaine it? Is ther any among you (sayth he) which if his sonne asketh him breade, wil offer him a stone? or if he asketh flesh will he proffer him a Serpent? If ye then which are euil, can giue your children good giftes: how muche rather shall your Father in heauen giue good things if you aske him? If this be not ynoughe to make them cast their only care on God their Father: if this will not allure them to aske what they lacke of God their Father: and if this be not able to make thē firmely beléeue, that they shall haue that they require of God their Father: then let them refuse God for their Father and for their prouider, and truste to themselues, whereby they must be driuen to lye for their liuing, to steale for their sustenance,

A great comfort for them that be in miserie.

Marke wel.

Consider this

to murther for their maintenance, and to serue for their safegarde: with many other mischieuous meanes, whiche when they haue tryed a while, the fiende their newe Father wyll so prosper their doings, that he wil bring some of those hys children to the gallowes: some of thẽ to rot asunder: some of them to sterue vnder a hedge: some of thẽ to kil themselues: and some of them to die in desperation: and then those some to endlesse damnation. And this is the great gaine they get, by mistrusting and forsaking God their Father, and in trusting to themselues, and their Father the Diuel. Is it not a wonder to wey the weywardnesse of those witlesse and wicked wretches, that mistrust in their miseries, this their good God and heauenly Father: if one of these mistrustful misers shoulde see a Prince, a Kings sonne and heyre, being tẽderly and dearly beloued of the King his Father, feare to lacke food, mourne for money, or lament for liuing: woulde not hee thinke the same Prince to be peuish or almost mad: thẽ may not we be most sure, that that wretch is more than mad, that thinkes he can lack any thing, at his Fathers hands ỹ king of Heauen, who loues him so wel, that he hath chosen him to be his son and heire with him, in that rich, great, mightie, & endlesse kingdome of Heauen?

Woe be to that gaine.

Omen. All this that you spake of, is so considered of vs, that not one in all our countrey, that is of any discretion, but fixes most firmely their whole Faith on this their louing & Heauenly Father, as wel for al things needeful for this life, as for the endlesse life to come.

Sivqila. Though all are faithful wt̃ you, the most are faithlesse with vs: and though al put their trust in God with you, the most put their trust in themselues with vs: for if they did not, thei wold not so greedily gather their goods togither, & lay lands to lands, houses to houses, and riches to riches, as they do. Some that are worth thousãds, though they loke euery day to die, (being of suche extreame age) haue so little trust and confidence in God, that gaue them all they haue, that

Marke.

that they are so sparing to themselues, so niggardly to they⁊ neighbours, and so pinching to the pouertie, as though they should liue here euer, o⁊ else as though they had not ynough to finde themselues one day.

OMEN. Wel, though they spare and can not finde in their hartes to spende it, perhappes they wil leaue it to such that wil both spende and end it. It would reioyce any godly mãs hart to sée how the rich with vs bestowes their time and their goods.

SIVQILA. I p⁊ay you sir how is that?

OMEN. Fo⁊sooth as soon as they are vp, which is very early, they go to visit their po⁊e neyghbours houses, and moste gently, louingly, & willingly, they giue thẽ mony to relieue them withal, acco⁊ding to their necessity, and their own abilitie: and you shal sée the rich mens wiues (not without their husbands consents) carry their child⁊ens apparel, somtimes before they be halfe wo⁊ne, and giue the same to their po⁊e neighbours to clad their child⁊en withall: so that the riche wõ vs are so godly and charitable to the po⁊e, that it is a verye harde thing to finde any po⁊e with vs, that wants eyther meate, d⁊inke, o⁊ sufficient clothes. If a po⁊e body with vs shoulde chaunce to go in the stréete something coldly cladde, the first rich man o⁊ woman, I warrant you, that mæts thẽ, wil not only wæpe fo⁊ their going so coldly, but also wil carrie the po⁊e party home with them: and if they haue but two garmẽts, as they haue not lightly abou⁊ thr̃e, they wil giue them one of them, and bid them put the same on to kæp thẽ warme, saying: B⁊other, Christ bids vs do, as we woulde bee done vnto, ' therfo⁊e séeing I woulde haue one to giue me a garmente if I were naked o⁊ went coldlye clothed: euen so I am willing to clothe thæ with this my garment, to kæpe thæ from the colde. Marke their great gaine.

SIVQILA. Oh happie people, that haue suche charitable hartes: oh burning loue, that séeles the smart of their b⁊other. Your po⁊e people were best to kepe thẽselues stil wõ you, & not to come into our country to dwel, fo⁊ if they shold, they

they might happe to stande quaking in the streate in a colde frostie weather al a whole day, without hauing any coate or garment giuen them: yea thoughe some riche folkes cõming streyght from a Sermon, shoulde see them, whereof, some of them perhappes haue twentie vppermost garments of their own at the least, not once weeping at their want, nor sorrowing at their smart: thinking themselues to be pitiful ynough, if they giue them a penny: which haply they get not, without a checke or a taunt. I pray God some of them leaue not their purses at home purposelye, because they woulde giue them nothing. But me thinkes these hard harted wretches, & these nicknamed Christians, the next time that they should loke on their great nũber of garded gownes, their costly cassocks, and their through furred garments, which are moe thã euer they wil weare, considering they make new dayly for themselues (and all to followe the newe fashion) and especially whẽ they see them motheaten, should tremble and quake for feare, at the terrible wordes of Sainte Iames, whiche threatneth al such, (saying,) Go to now, yee rich men, weepe and howle on your wretchednesse, that shall come vpon you: your riches is corrupt, your garments are motheaten: your gold and your siluer are cankered, and the rest of them shall bee a witnesse vnto you, and shal eat your flesh as it were fire &c But truely, their stonny hartes are so flintie harde, that neyther these wordes, nor yet the moste tertible threatnings in all the Scriptures besides, can penetrate anye parte thereof.

as hard harted as the other are charitable.

This is meet to be marked

Note here

Omen. As flinte stones are made of suche a matter, that neyther water can moysten, nor fire cã melt: euen so such obdurate and stony hartes as you spake of, are far vnlike to soften with the Heauenlye dewe of the swete promises of the Gospel, or to feare, at the fierce and furious threatnings of the Scriptures. But if they that haue such stony harts, wold faithfully pray vnto God to cleanse their corrupt hartes, and to mollifie the same: assuredly he would doe it. For he wyll giue them whatsoeuer they aske faithfullye, tending to hys glorie

It is worthy the asking.

glorie & their profit. And he is able, for he can turne Stones into Ware, Beasts into Men, Diuels into Angels, & Sinners into Saintes. Hath not God made man to his owne likenesse: and himselfe into mans likenesse: for the soule of man is made in the forme and liknesse of God: and the son of God became verye man: whiche wonderful and mystical combination, or rather crosse marriage, was done and performed by that good God, only for man, without the requeste or prayer of any man. Then who can be so incredulous, that the same God that (vnrequested) hath done so much for man, will not at the earnest prayer of man, mollifie and make soft his obdurate and stony hart? Faithful prayer is so esteemed and frequented with vs, that neyther high nor lowe, rich nor poore, neither yet yong nor old, but makes it their only mean to gaine by. None I thinke.

SIVQILA. It is maruellous and almost incredible, that euery one with you doth depende vpon prayer. Wel, as that is the only mean to get: so wicked practises, and Diuelish deuises, be the only waye to lose. I perceiue you do not as many do with vs, whiche are hearers and small followers: alwayes learning and neuer learned: giuen rather to prating than to practising: more loth to be absent from a Sermon, than willing to performe one point of the Sermon. Marke.

OMEN. No, assure your selfe of that: for as soone as a Sermon is ended with vs, all the hearers practise it by and by, especiallye such things as the Preacher perswades. As if hee allure them to loue, thē they imbrace loue in stead of hatred: if to quietnesse and peacemaking, then with all diligence they bring the contentious to concorde, and furious foes to be faithful friends: if to be charitable and mercifull, then presently the richer sort succours their needy neighbours, going from house to house to vnderstande their necessitie: they visit the sicke, and comfort them both with counsayle and coyne: they resort vnto prisons, where not onely they perswade the prisoners with Gods promises to be patient and penitente, but also mitigate their miseries with money and meate:

and what else? truely, they cloth the naked, fede the hunrie, and harbour the harbourlesse. For all theyr studye, endeauour, and delighte is, to doe the workes of mercie: knowing that the doers thereof shall remayne in Heauen wyth Christe, and the neglecters thereof shall dwell in Hell wyth the Diuell. And this is the daylye exercise of the riche wyth vs. Is it not so with you?

SIVQILA. No, it is quite contrarie: these are to good to be followed of vs: and ours to euil to be liked of you. I wil not saye but that some with vs vse these orders: but vniuersallye (as wyth you) I am sure they doe not. Welyke they spende the vacant times of the Sabboth daye in thys order.

OMEN. May not onely of the Sabboth day, but of al other dayes.

SIVQILA. I woulde to God they did bestow the Sabboth daye so well with vs. I thinke verily, if anye daye be more prophaned with vs thã other, it is the Sabboth day, that God hath apointed to be kept most holy. For I doubt, many do come to the Churche that day more to pry, than to praye: more to looke, than to learne: more to shew themselues, than to shunne sinne: more to marke other, than to amend themselues: more for custome, than conscience: and more to heare a fine preaching, than to followe the godly teaching. And if many of them do thus, that come to the Church, what may be thought of them that come not to the Church? Many are constrayned to labour for their liuing in the week day, wherby they auoyde idlenesse the mother of Mischiefe, wherof many, I fear, though they are not idle on the Sabboth day, they are not well occupyed. For that daye they giue themselues to Drinking, Dicing, Daũcing, Swearing, Chasing, Playing, Bowling, Beare-bayting, and to other vanities: and this is the regarde that they haue to God, vsing themselues that day most wickedly, that God woulde haue them liue moste holilye.

It is very like.

OMEN. Surely they are suche soles, that I am not able to rehearse

rehearſe their follie.

SIVQILA. Yea but none wyth vs but are thought to be wiſe ynough as long as they haue welth. But I pray you is Wiſedome preferred before wealth with you, or no?

OMEN. Yea in déede is it.

SIVQILA. It is not ſo with vs, for truly the people are ſo péeuiſhly addicted, that they eſtéeme Wealth aboue Wiſdome: and as it ſéemes, they thinke that the wealthye are wiſe, and the poore are fooles. For euery worde that the riche ſpeaketh is ſoothed and counted for an Oracle, (be it neuer ſo fond) but let the poore ſpeake neuer ſo wiſely, he is tript before his tale be halfe tolde, and is ſléered or ieſted at therfore. But if the ſayd rich man doth fal into pouertie, and the ſame poore man chance to be rich, then Totnam is turned French, and then the foole is ſodainly become wiſe, and the wiſe man a foole. So that hereby it muſte néedes appeare, that it is wealth that makes Wiſedome, and Pouertie makes fooles. For when Wealth is gone, al Wiſedome is gone: and whē Pouertie is gone, then all fooliſhneſſe is gone.

Wealth eſteemed aboue Wiſedome.

It is true.

Marke.

OMEN. It is not ſo with vs, for if a Wiſe riche man doe chaunce to come to Pouertie, he is not onely prouided for, that he ſhall haue ſufficient to liue on during his life, but his counſayle is requyred and taken in vrgente affayres and weyghtie matters as well as it was before: for God, not welth giues Wiſdome.

Note this.

SIVQILA. I would it were ſo with vs: but truly I haue ſeldome ſéene, that their counſayle is craued being fallen in decay, ẏ haue in their welth borne great authoritie, though they were wel worthy for their wit and honeſt behauiour. Therfore we maye ſée that Wealth more than Wiſedome, goods, more than goodneſſe, & authoritie more than abilitye is preferred: which me thinks is very prepoſterous. For who wil eſtéem a horſe ẏ worſe for hauing nothing but a halter on his head: & who wil eſtéem a iade ẏ better for his ſadle & trim trappers: Thē if we eſtéeme a horſe for his goodnes, & agility

should we not accepte a man for his knowledge and honesty? Wealth can not make a fole the wiser, nor pouertie cannot make the wise man foolisher. For the fole cannot tel how to vse himselfe in wealth: but the wise man can tell howe to behaue himselfe in pouertie. Where wisdome wantes, wealth may waste: and where wisedome is (though worldly wealth may decay) the minde cannot chose but be rich. Therefore it is better to haue a rich minde with wisedome, than a ful purse with folly.

It is better in deede.

OMEN. Your words are to be affirmed for truth: and as it is commonly sayde, they haue neuer an euil day that haue a good death. Poore wisdome dies alwayes richly: but riche follie dyes poorely. Therefore as one can not thinke himselfe happy before his happy ende: so cannot one thinke himselfe vnhappy that wisedome leades, who assuredlye will bryng him to an happy ende. We thought I heard you say, that manye with you do profane the sabboth day, with much wickednesse, as with swearing, and other execrable vices. May I beleeue you?

Marke wel.

SIVQ. Yea, as wel as I may beleeue you in many things that you haue spoken. Nay, I tel you, they will not sticke to sweare and forsweare themselues on that day.

OMEN. Thē I thinke they wil not spare to do it on other dayes.

SIVQILA. Be sure of that: if sinful swearing might make the Sabboth daye, then euerye day in the weeke wold be a Sabboth day with vs.

OMEN. Then it is verye like they will sweare as wel for toyes and trifles, as for the tryall of truthe. But eyther you haue no lawe for suche, or else you execute not the lawe on such. But if such swearers were with vs, we would make them leaue their swearing, or else we would barre them of their speaking.

SIVQILA. Which way?

OMEN. We would cut out their tongs, if no ways would warne them. If one shoulde sweare with vs (as it is impossi-

ble

ble to finde a swearer in all our Countrey) the firste time, he shoulde be admonished by a Preacher or Minister: but if he shoulde sweare the seconde time, he shoulde then presentlye be put out of his house, leaste he shoulde bring the plague of God among his neighbours: but at the twelue monthes end, if he hath liued honestly & without swearing all that while, he shall be suffered to enioy and dwell in his house agayne. But, if he shoulde sweare the thirde time, he shoulde then (without any pardon) haue his tongue cutte oute, and then we are sure, he may wel think an othe, but he cannot sweare an othe.

Never a swearer in Mauglus.

A sure ware to make one leaue swearing.

SIVQILA. Oh that we had that lawe, and wel executed. Well, though there be no lawe for punishing such swearers with vs, yet God with horrible and sodayne death hathe oftentymes plagued suche Swearers wyth vs. Whereof one beyng in highe fauoure wyth hys Prince, thoroughe enuy and malice procured the King to putte hys owne brother to death, for whose death the King was afterwards verye sorie: Which noble man after sitting with the King at meate, and spying the Kings butler stumbling (bearing a cuppe of drinke in his hande) recouering himselfe agayne quickly with the other foote, saide: there one brother helped an other. Whiche, when the King hearde, he said: So might my brother haue helped me, if he had bene aliue: blaming him then for his brothers death. At whiche time, the sayde noble man went about to excuse himselfe to the King, by forswearing himselfe before God, and toke a peece of bread and said: so safely might I eate this peece of bread, as I am guiltlesse of your brothers death: and therewith he died sodainly, choaked with the saide peece of breade. Thus was this forsworne wretche with horrible and sodaine death plagued by God, that thought himselfe safe from the punishment of mã.

a notable example of one that forswore hymselfe.

a warning for the Wise.

OMEN. He had bene better to suffer the penaltie of ours lawe a greate deale.

SIVQILA. It was credibly reported, that a lustie ladde with vs, (a solempne swearer,) losing his money at Dice,

had blasphemed God with many terrible othes, saying: If I had the dyuel here, I would eate him: who had no soner spoken these words, but a Spider (or else the Diuel in the likenesse of a Spider) came downe ouer his mouth: whiche, as sone as he sawe, he snatchte into his mouth, and so dyed presently.

Omen. A fearefull example, and ynough (me thinkes) to make euery one cease from swearing. If it were a Spider, then it was sufficient to destroy his body: but if it were the Diuell, it was ynough to destroy him and a thousande such both body and soule. Surely it is for wante of punishing of offendours, that you haue so many offendors: and bycause we punishe withoute pardon, we haue no swearers to craue pardon. Nay, Lying is so much detested with vs, that if one lye in sporte, he shall be punished in earnest: for, if one make a pleasaunt lye, thoughe he hurte no body therewith, for the firste suche lye he shall be reproued, for the second suche lye he shall be fiue dayes imprisoned, and for the third suche lye and euery other suche lye after, hée shall be banished from the place he dwelleth in for the space of thrée moneths: but if one with vs should make a lie to the deceiuing or hurting of any, or speake a lye before a Magistrate or a Iudge, then the partie, for euery suche lye, shall bée constrayned to holde hys peace, and to speake neuer a worde to anye person the space of thrée monethes after, vnlesse hée shall be requyred of some Ruler for some vrgent matter: and hée shall weare on his Slæue all that whyle, an H. and an L. for a Hurtfull Lyar.

Marke.

Sivqila. But, what if anye shall receyue harme, losse, or domage by his making of that lye?

Omen. Then the sayd Lyar shall restore out of his own goodes, landes, or liuing, as much to the partie so hurte or endomaged, as will fully satisfie the same: if all his goodes, landes, or liuing are able to doe it.

Siv q.

SIVQILA. But shal the Lyar haue no more harme if any should chaunce to be hurte, wounded, or maymed by his said lye?

OMEN. Yes, be bolde of that: for if anye be hurte, wounded, or maymed, thorough the false reporte or lye of anye bodye, the Lyar immediatelye shall be hurt, wounded, or maymed on the same part of hys body, and in such order, as the partie was hurte by meanes of the saide lye. And I will shewe you howe suche a Lyar was serued wyth vs. Marke.

SIVQILA. Howe I pray you?

OMEN. There was one (but it is a great while since,) that owing one of his neighbours euill will, and vnable to hurte him himselfe: went and tolde a lustie fellow, a shameful lye of him, who, he was sure, woulde not onely sone beléeue hym, but also woulde paye hym home for it, saying: Sir, didde you euer hurte or harme suche a man? No truely (sayd he) that I wote of, and to tell you truely, I scantlye knowe him if I sée hym. Then sayde the Lyar, hée hath much misused you, for he sayde, that you are both a common Drunkarde, and suche a common Lyar, that neuer a word you speake can be credited. Then sayde the other, I would I knewe where he were, for then I woulde be reuenged on him for thus misusing of mée: marry (sayd the Lyar) yonder he is, you can haue no better time than nowe to deale with him. At whiche tyme immediately the other furiouslye dydde flye vppon hym: and by chaunce (thrusting at hys face) hée dydde quite putte out one of hys eyes.

SIVQILA. Then what was done to the man that did so hurte him?

OMEN. Forsothe hée hadde the Lawe therefore in all pointes, as béefore is described. But my whole tale tendeth to this naughty Lyar, whych was the occasiõ he was so hurte.

SIVQILA.

SIVQILA. I praye you sir what rewarde had he for the making of that lye?

OMEN. Suche a rewarde as did sticke by him as long as he liued: For he was brought before the Ruler there, who causeb immediately the like eie of his to be put out: and then he was commaunded to silence for three monethes, and hée didde weare the badge of H. and L. so long.

SIVQILA. Oh, suche a lawe with vs, and so well executed, woulde teache many a one to tell trueth that doe now almoste nothing but lye.

OMEN. What? is lying thought so small an offence with you, that there is no lawe nor punishment for it?

Pleasant lies bee thought no fault.

SIVQILA. Yea indéde is it. Nay, merry and pleasant lyes we take rather for a Sporte than a Sin. Lying with vs is so loued and allowed, that ther are many times gamings and Prises therefore purposely, to encourage one to out-lye another.

OMEN. And what shall he gaine that gets the victorie in lying?

SIVQILA. He shall haue a siluer Whetstone for his labour.

Note this.

OMEN. Surely, if one be worthy to haue a Whetstone of Siluer for telling of Lyes, then one is worthye to haue a Whetstone of Golde for telling of Truth: truly me thinkes a Whip of Whitleather were more méete for a lyar, thã a Whetstone of Siluer.

SIVQILA. In my iudgement he was eyther a notable lyar, or loued lying better than Saint Paule did, that deuised suche a rewarde for suche an euill desert. I maruel what moued him, that the lewdest lyar shoulde haue a Syluer Whetstone for his labour.

OMEN. I knowe not, vnlesse he thought he was worthy for his lying to goe alwayes with a blunt knife, whereby he shoulde not be able to cut his meate: and that he should haue no other Whetstone wherewith to sharpe his knife, but the same of Syluer which he had wonne with lying.

SIVQILA.

SIVQILA. What his fond fancie was therein I knowe not: but I wishe, that euery suche lyar hadde rather a sharpe knife and no meate, thā to haue meate inough with a blunt edged knife: vntill they lefte their lying. Saint Austine woulde in no wise haue vs to lye, though it might doe good. For, if a man lay at the point of death (sayth he) that hath a sonne dead by trauailing into a farre Country, yet we ought not to say vnto this sicke man, that his sonne is mery and aliue, thoughe thereby we did knowe he shoulde reuiue or recouer his health. Nowe, if we may not tell hurtlesse lyes to doe good: then we may not tell hurtfull and wicked lyes to doe euill. Saint Paule sayth, we may not doe euil whereof good may followe: then we may not doe euill whereof mischiefe may followe. Christe is trueth, and they that meane to resemble Christe: they that meane to follow Christ: they that meane to haue Christ their Captaine: they that meane to haue Christ their sauiour: they that meane to rise wyth Christe: they that meane to dwell for euer in Heauen wyth Christe: lette suche learne to tell trueth with Christe. And they that meane to be exempt from the presence of God: they that meane to lose the endlesse ioyes of Heauen: they that haue lust to lye in the furious flames of Hell fire: they that desire the felowshippe of the Diuels in Hell: and they that woulde gladlye be tormented of the Diuell for euer without any mercy: let them lye and spare not: and if they be not fully instructed in lying, let them learne to lye of their father the Diuel, whoes, and hath bene, the head Captain of lyars from the beginning.

OMEN. Well, suche as doe serue vnder this Capitaine, were beste nowe flée from him. For nowe in this life they may, but if they be once his hyred and prest souldiours in Hell, then they cannot.

SIVQILA. I thinke it is better by telling of truth to goe vnto Heauen, than by telling of lyes to go vnto Hel. But I pray you, what if any with you shoulde chaunce to forsweare themselues, called as witnesses before rulers, Magistrates,

of Iudges?

A lawe for Periurie in Mauqsun.

OMEN. As sone as they are proued periured, their tongs are cutte out, withoute anye pardon, whereby we are sure they will neuer committe Periurie any more: and halfe of all their godes straight-way is conuerted vnto the Kynges vse. But in this case the King hathe neuer the more godes, nor they fewer tongues.

SIVQILA. Why so?

Marke the godly consideration of the men of Mauqsun.

OMEN. For there are none with vs that wil once sweare an othe, or take the name of God in vaine: muche lesse, that will forsweare themselues. For, euerye one with vs doeth thinke verily, that if they shoulde but once take the name of God in vaine, that then Gods plague woulde continue in their house: but if they shoulde forsweare themselues, they beléeue faithfully, that then God would send fire from Heauen, and burne bothe them and their house.

Marke.

SIVQILA. And truely there are some suche shameless swearers with vs, and that are so Godlesse and Faithlesse, that if GOD hymselfe shoulde warne them ouer night, and saye: If thou wilte not leaue thy swearing, loke to morrowe for thy consuming: yet I thinke verily, they woulde scantlye regarde it, or sweare anye one whit the lesse.

OMEN. Wel, I doubte that suche doe feare more the shorte punishing of their bodyes here, than the coutinuall tormenting of their soules in Hell. For, I am of this opinion, that, if a fewe of youre Swearers were brideled wyth oure Bitte, and were punished wythoute pardon, (as they in oure Countrey are, if they doe chaunce to offend) their greate Othes would bée tourned into Yea and Nay.

SIVQILA. I haue such a good liking to your law, that I wish it, or suche like, were executed wyth vs as a Lawe. But sir, I praye you, what if any be troubled, sewed, or imprisoned by false reporte or wrong information wyth you?

OMEN.

OMEN. What if Fire be tourned into Water, Hydes into Fishes, Tabers and Belles into Buckets? I tel you, there is none with vs that will once tell a lye, or wil giue any wrong information againste any?

SIVQILA. You dwell in suche a Countrey as I neuer hearde of: you haue not so fewe such, but we haue as manye suche.

OMEN. Yea, but if you did vse suche, I durste lay a wager, that shortelye you shoulde haue none suche.

SIVQILA. Howe would you vse suche if you had anye suche?

OMEN. If any with vs should falsely suggest, or molest, or giue any wrong information againste any, the partie that hath wrongfully suggested or informed, shal incurre the like danger, penaltie & punishment, as the partie against whom the information was made shoulde haue done, if the suggestion or information against him had bin true. As if the party complayned of, shoulde haue losse his eies, eares, hands, or tongue: (if the information had béene true) then the false suggester or wrong informer, shal lose his eies, eares, hands or tong. And if the party complayned of shoulde haue losse hys lyfe, (if the information had bene true) then the informer or suggester shal lose his life, if his information be false. And so of losse of lands, goodes, prisonment, or any other punishement. A rare example I will tell you of one wyth vs, how he was vsed, that gaue wrong and wicked information agaynst one, onely of malice and spite, and the rather bycause he thoughte to haue begged his liuing.

a lawe for false informers.

SIVQILA. Tell it, for I wil heare you attentiuely.

OMEN. There was once in our Countrey a verye wicked fellowe, that dwelled nyghe vnto a verye godlye and honest man: who, as the Diuell doeth not loue God, so this Diuelishe fellowe coulde not abide his godly neighbour: and as he hated him, so he hasted to worke his destruction. And bycause hée soughte no more but hys lyfe, hée

a strange example of a wicked Informer.

deuised words of high treason, that he should speake against ỳ King, and he enformed the Ruler there, of his owne deuised words, saying, that he himselfe heard him speake them. And to make the thyng more cocksure, he hyred two witnesses to affyrme that they heard him likewise speake the same words of treason: which, when the Ruler heard, he sent for the party that was complayned of, to whome when he was come, the Ruler and Iudge saide: Sirra, here is one of thy neighbours (as I vnderstande) hathe enformed, that thou haste spoken wordes of highe treason against the King: and he hathe not onelye heard thée speake them, but here are also two witnesses that did heare thée also. Whych, when this good man heard, he was so astonyed, that he could scantly speake one word: to whome the Ruler said: Sirra, you were best speake your selfe, and to excuse your selfe: for here are three come to accuse you. And then the man remembring hymselfe, kneeled downe and saide: O my God and heauenly father, thou knowest whether I am guiltie in this that is layde to my charge or not: as thou deliueredst Daniell out of the Lyons denne, the three children out of the fiery Fornace, and chaste Susanna from the two wicked Iudges: Deliuer me Lorde for thy mercies sake at this present, from these rauenors that seeke guiltlesse my spoile and destruction: and with that he rose vp, and saide to the Ruler as followeth: I beseeche you to examine them seuerally by themselues, what were the words I spake, where I spake thē, & when I spake thē: ỳ Iudge did so. Which whē he had donehe founde euery one of thē agrée in one tale. And thē the Ruler said to the accused man, these men doe al agrée, that in suche a place, and in suche a day, thou didst speake suche wordes against the King: therfore as far as I sée, I muste be constrayned to giue iudgement against thée according to the lawe. At whose words the accused man kneeled down again, & said with weeping teares: Oh Lord, as I am guiltlesse, so let me not be helpelesse, in thée is al my hope, thou neuer deceiuedst thē that put their trust in thée ỳ art able to pleade in my cause. Then ỳ Ruler bad him arise,

and

and saide vnto him: I perceyue thou hasse a feruent trusse in God. Wel I wil charge these thy aduersaries a little strayter. Wel maisters, this good man whō you haue accused here of high treason, is iudged of all that knowe him, to be as faithfull to God, as obedient to his Prince, as louing to his neyghbours, as curteous to strangers, as liberal to ỹ poore, & as commodious to his Country, as any of vs al, & a great deale more than any of you three that haue accused him. But for that we are to do iustice, we meane not, but according to your accusatiōs, to proceed against him. Notwithstanding, I wil say to you by the way, ỹ if he die guiltlesse through youre false accusations, God wil not only plag you, as long as you liue, with a troubled and tormented conscience: but also with desperate mindes at your deaths, which is the very line that leades you to Hel. Let *Iudas* be a paterne vnto you that falsly betrayde Christe his maister: for as soone as he had taken the mony ỹ he betrayed him for, did he not strayte ways dispayre: wherby he neuer asked pardō of God for his fault, and so disperatly hanged himselfe, and his bowels gushed out: & so he is become ỹ child of perdition, wherby he hath lost heauen for Hel, pleasure for paine, gladnesse for sadnesse, and God for the Diuel. Is not this a proper gaine, that his mony hath brought him? Therfore you that are witnesses, if you haue taken mony for the betraying of this accused man, your money will bring you *Iudas* gaine: vnlesse you repente other wayes than *Iudas* did, whiche gaine is, to be for euer in the torments of Hel fire, with the Diuel and his Angels, & to be be expulsed frō the presence of God. And thereat the accused man kneeled downe and sayde: oh Lord defend me and pleade now in my cause. And as soone as the accused mā had spoken these wordes, there came one man in greate hast and preased to come before the Judge, saying as followeth: Oh worthy Judge, you sit here in the place of God the most high and greatest Judge, and the Judge of all Judges, to heare the truth without any parcialitie, and to iudge according to right and equitie: whose Faith is so firme, whose godlinesse

Marke howe God defends ỹ righteous.

is so great, and whose trueth is so tryed, that I am assured, that nothing can make you wyre from the righte wayе. To whome the Judge sayde, thereof assure thy selfe, for I knowe, and it is alwayes in my minde when I sitte in thys place, that though I cannot sée God in Heauen, yet he sées and beholdes me on Earth. Doe you not thinke that if the king of our countrey were here now in this place, but that I woulde examine all thyngs appertayning to this matter so exactlye, goe aboute to boulte out the truth with such diligence, and Judge the same without fauour or affection according to equitie, whereby to please the king? yes verily. Then howe muche more oughte I to examine with equitie, trye out the truth diligentlye, and Judge without perciality, séeing our good God the king of all kings, and Judge of Judges, is nowe presente in this place, and will not onlye heare all the whole matter from the beginning to the ende, but also will poure his vengeance vppon you, if you witnesse falsely, ℞ on me, if I iudge not vprightly? who heares what we say, sées what we do, ℞ knowes what we thinke. For if ỳ painter can sée ỳ makes an eye that can not sée, thẽ God must nèds sée, ỳ made our eyes ỳ can sée. If he can heare, ỳ makes an eare ỳ cannot heare, thẽ God of force must nèds heare, ỳ hathe made our eares that can heare. And shall not he also ỳ made our harts likewise, know what we think in our harts? yes doubtlesse. Therefore take you great hède, all yée that haue to speake before me in this case, for whatsoeuer you speake vnto me, either true or false, you speake vnto God: ℞ if you speake true GOD will protect you, if you speake false, then GOD will detest you. Which of you all, if the Kings maiestie were here in the nexte rome or Chamber, durste vtter a lye so loude, that the King knowing it to be a lye, shoulde heare it? Then what is he that dare once presume to beare false witnesse againste his neyghbour, in the hearing of God the greate King of all, that makes Kings and puts downe Kings at his pleasure, who is presente here before vs all in this place, (though not personally, yet spiri-

tually)

tually:) therfore nowe my friende, I am determined to heare the trueth, to trye out the truth, and to Iudge accordyng to trueth, & therefore I charge thée speake nothing but the trueth. Then sayde the same fellowe that came to speake with the Iudge so hastilye: my Lord, I heard but euen a while since (as God woulde) that one is accused before you of high treason. Then saide the Iudge, in déede here is suche a one, dost thou knowe him? there he standes besides thée. Then sayde the fellowe: of trueth my Lorde I knowe him not, but I haue heard him as much commended for his goodnesse, as this his accuser is discōmēded for his euilnesse: so it may be (sayd the Iudge) and yet he neuer the better, nor the other the worse: for perhappes you neuer heard him commended, nor the other discommended. Yes truely my Lorde (sayde the fellowe) I haue hearde both, and that not of a fewe, whiche I speake here vnfeynedlye, both before the maiestie of GOD and you. And for that we are all bounde to tell the trueth, and to defende the innocente as much as it lyeth in vs, I am come nowe in the feare of God and in singlenesse of hart, to vtter so muche vnto you, as thereby you may the better sucke out the soth, and trye out the trueth. But firste I praye thée, sayde the Iudge, doest thou knowe his accuser? yea that I doe sayde the fellowe, more of his séeking than of my desiring. Well now tell on thy tale, sayde the Iudge, and I will heare thée attentiuely. Then sayde the fellowe to the Iudge, this accuser here that hath accused this man for highe treason against the king, was very importunate foure or fiue times at the least with me, to be a witnesse against him therin, & if I would affirme when néed should stand, that I heard him speake the words, he woulde giue me a great summe of mony, and said moreouer, that after his death, he hoped to haue a great part of his liuing, wherof some lay very nye to his house, (but I hope hée shall haue as muche good of it, as *Iesabel* hadde of *Nabothes* Vineyarde.) And hée promised mée also, that if he fared well, that I shoulde fare neuer the worse.

But

But I liked his fare so well, that I said his fare was too fine for me to fæde on: and so by no meanes I would consent to his most wicked purpose. Saying moreouer to him at my departing, take hæde, for you thinke thys is the very waye to winne, but beleeue me, beleeue me, it is the very high way to lose. If he lose his short life here guiltlesse, thē he shal find his life in heauē endlesse. And though by his death you sæme to liue the richer here: yet by this youre wicked life, you shall procure your eternall death in Hell, where you shall neuer see God, nor shunne the Diuell. And then he went very sorrowfully from me, more (as it sæmes by the sequele) for that he coulde not procure me to his purpose, than that he was sorie for his sinne. Then sayde the Judge, I feare this fume is not without fire, it smels somewhat of the smoke: what say you that are his accuser to this? thē said the accuser, ô my Lorde, this man that is the Traytour, hath procured thys man with money to saue himselfe by slaundering of me. Cōsider this man speakes on the behalfe of a Traytour, and I speake on the behalfe of a King. Is the King (sayde the Judge) so desirous of his subiectes wrongfull death, as hæ would haue none to tel truth in the defence of their life? We do the King no wrong to trye out the trueth and to saue an Innocent: neither do loe the King right, if we heare not true witnesses against a Traytour, and iudge him according to the lawe: but assure thy selfe, that thy naming of the king, (whō I reuerence) shall neyther let vs from doing of right, nor yet constraine vs to do any wrong. We haue a heauenly king here present, though our earthly king be absent, whom I honor, feare, and reuerence, more than I maye or oughte my Earthly soueraigne: for he is mortal and can kil but the bodie, nor that neyther, vnlesse God giue him leaue: but God our heauenly King that is here present, can kil at hys pleasure both bodie and soule for euer in Hell fire. Well sir (sayd the accuser) I haue two witnesses to affirme my tale, and he hath but one to speake on his side: and yet that that he hathe spoken, is nothing with him if it be well considered,

for

for he doeth not saye that he that we accuse did neuer speake such words of treason, but he hath inuented a friuolous matter, only to discredite me. Therfore I beseech you (oh worthy Iudge) to consider, that the traytour neyther hath sayde nor can say any thing for himselfe, nor this fellow (hyred by him as it séemes) hath sayde any thing to the purpose. Then the man that was accused, said to the Iudge: oh my Lord, consider ỹ truth & the innocẽts cause: as I stand here before God & you, so I will not lie neither to God nor you: the truth is, whẽ I was apprehended to come before you, I knew not the cause thereof, which being true, as my God knows ỹ is here present, the time is very short, as your Lordship & al the rest here may very wel iudge, to premeditate, procure, or practise any such pollicy. And as for this mã, which ỹ Lord I am sure hath sẽt on my side, I neuer saw him, nor spake with him in all my life to my remembraunce. Therfore my Lord, thinke that I am here as guiltlesse *Susan*, and this man God hathe raysed vp in stead of *Daniel*, which I doubt not at length, but wil be able to counteruaile againste these two false witnesses, that are in steade of the two wicked Iudges. And GOD that is here my perpetuall patrone, is sufficient and able to counteruayle this my wicked accuser. And then as sone as this honest accused man had sayd these words to the Iudge, another straunge manne came in haskilye, and preaced very muche to speake to the Iudge, and sayde: oh my Lord, I feare that here are three Wolues determined to deuoure a simple and innocent Lamb. How knowest thou that? said the Iudge: truly then sayde the man, I was going euen now within this houre three or foure miles from home about certaine vrgent businesse, and as I was going, I met by chãce, (nay rather by Gods prouidence) with one that asked me if I knew such a man, to whom I aunswered and sayde that I knew him not, but I haue heard a good report of him, to bée both honest, godly, & charitable. Wel then saide he againe to me, he is like to be cast away this daye for highe treason against the King. What is the cause, and who is his accuser,

sayde I: and then he declared vnto me, the wordes of treason that he should speake, & named this man (that stands here) to be his accuser therein, which when I heard, hearing so muche good of the man accused, and knowing so much euil of the accuser, I cut off my needful iourney, & came hither with great spéede, to tel a truth and to saue an innocent, if by anye meanes I may. Then sayde the Iudge to him, thinkest thou that this man that is accused of treason, is guiltlesse therin? Yea that I do, said the fellow, or else this his accuser would neuer haue hyred me to beare false witnesse againste him therin. Is this true that thou sayest, sayd the Iudge: yea my Lorde that it is, (sayde the fellow,) he can not wel denye it, for I am sure halfe a dozen times at the least, he was verye importunate on me to beare witnesse againste him in thys same matter that he hath now accused him of, and offered me money therfore largely: and vnderstanding partly my néed, he thought I could no more refuse his money, than he could resist the Diuel when he moues him to mischiefe. For if I would haue consented to him herein, this good man had not bin so long vnaccused as he is: therfore I beseech your Lordshippe to consider well of it, for I am neyther desired, hyred, brybed, nor procured to come hither now, to speake thys that I haue sayde. Tell me truely, sayde the Iudge, doest thou knowe the man that is accused? no sir, (sayd the fellow) I neuer sawe him in all my life that I wote of, but I haue hearde of his good name, and honest fame: but I knowe his accuser very well, for he offered me money to be a false witnesse against him, half a dozen times at the least, as I sayde before. Did not I tell you, sayde the Iudge, that after thys fume fire woulde followe? and then the accused knéeled down vpon his knées with weéping teares, saying, O Lord nowe I perceyue thou hast heard my prayer and performed my petitiõ, in stead of my accusers, two false witnesses, thou hast sent me two true witnesses, by which two witnesses, (& al through thée) my truth shall be tryed, and their falsenesse shall be founde. And then the Iudge sayde to the accuser,

how

how saye you to this sirra? here are two witnesses stirred vp by God, against your two witnesses procured by the Diuel. Marke the Iudge. I perceiue thou lokedst for nothing lesse, than that these two shold haue come hither to declare the truth as they do. Wel, it is the Lord our GOD that hath sent them, and none else. What canst thou saye to this? Then said the accuser, oh my Lord, both these are hyred for mony, for the deliuerie of this Traytour, and for my destruction. A vaine excuse (sayde the Iudge) for this man hath protested before God that he knew not the cause he was sente for, when I did sende for hym. Whiche if it be so, it is verie vnlikely, that since I layde the matter to his charge, he shoulde procure this practise, and finde suche friendes that he neuer knewe before, in so short a time, especiallie seeing he neuer spake nor once whispered to any since his comming hither: but seeing (saide the Iudge) the trueth of euerye matter ought to be tryed by the othes of the informers or witnesses, therfore I wil haue euery one of you in thys case deposed. And first, wyll you two that came of your owne motion? or rather by God procured, (as I thinke) sweare nowe before the Lorde, without malice, affection, enuie, spite, hatred, or without anye other sinister meanes, onely for truthes sake, that this accuser of thys man of high treason against the King, woulde haue hyred you for mony, to be false witnesses against this accused man in this same case whereof hee nowe is accused. Then sayde the same two men to the Iudge, yea my Lorde, that we wil with all oure heartes: for as the Lorde knowes the secrets of all oure heartes, we haue saide nothing, nor will saye any thing, but onelye the trueth. Then sayde the Iudge to them, nowe take youre othes thereof: and so they were deposed and sworne, & then the Iudge byd them stand aside, and commaunded the accuser and his two witnesses to take their othes afore him, that the accused man did speake suche words of treason whereof they accused him. And as they were taking their othes, the one of the witnesses could not speak,

for the Lorde did make his tong to swell in his mouth, that it was horrible to see. The other witnesse immediatelye fell downe before them starke lame, and the wicked accuser was then stroken blinde. At which sodayn change and righteous stroke of God, ỹ Judge & al the rest were amazed. Then said the Judge: oh wicked wretches, did not I warne you of this before? do you thinke that God that is all trueth, wil winke at wickednesse, or fauour falshod? what say you now, is thys mã guilty in that wherof you haue accused him? why do you not speake: though one of your tongs is swolne, by the right iudgement of God, yet I beléeue God hath reserued some of your tongs to vtter the trueth, and to excuse this innocente lambe, appointed to the slaughter. Then the false witnesse that was stroken lame, sayde to the Judge, we haue worthily deserued the wrath of God, which nowe is iustlye fallen vpõ vs: we might haue taken héed before by your gød admonitiõs, profitable persuasions, and wittie warnings, but that we lacked ỹ gød grace of God. Therfore as one that is compelled by the great God (ruler of all things) I wil open vnto your Lordship al the whole trueth. This gød man that is accused is moste falsely and vniustly accused: and this man whose tong is thus swolne in his head, as you see, and I that am sodainly become lame, for grédinesse of mony giuen vnto vs by this now wicked blind man, haue accused thys gød mã, & witnessed that we heard him speake such words of treson, wheras the Lord knowes, we neuer heard him speake anye suche thing. And euen as this blynde wicked wretch dyd entice wyth money and fayre promises these two gød men (but all in vayne) who haue helped to saue this innocente: euen so he gaue vs money with manye fayre promises of greate rewardes to condemne moste vniustly thys innocente. Whereat the manne wyth the swolne tong made signes wyth his hands loking toward heauen, affirming thereby, that al was true that his lame fellow had said. Thẽ the Judge said, oh vile varlets not worthy to liue:

what

what sayest thou (thou wicked accuser) to this? whome God most righteously hathe stricken blinde: are not thy diuelishe deuises come to a trimme drift? Then the blind accuser kneled downe vpon his knées and sayd: I am worthy to dye, it is onelye I, that for spite and malice, and hope of worldely gayne, haue mused this mischiefe, and procured thys practise against this godly, vertuous, & innocent man. Then said the Iudge to ỹ innocent man, giue God the praise, for it is he that hath wrought this wonder: then sayd the innocent mã, kneeling vpõ his knées: O Lord, I thank thée, that thou hast not onely heard me, but also hast deliuered me, blessed be thy name for euer. Thẽ the accuser and the two false witnesses, by the iudgement of the Iudge, were tyed in foure seuerall partes to foure strong horses, that is, eyther arme to a horse, and eyther legge to a horse: and then when the horses were ierked, euerye one of them was torne asunder: and all their lands and goods were sold and giuen to the relefe of the poore.

SIVQILA. Surely herein God wrought wonderfully, and the Iudge very godly and truely. If this lawe were so executed weth vs as it is with you, many that are troubled should liue more in quiet: many should haue right, that now haue much wrong: and many should be vnaccused, that now are falsely accused.

OMEN. Where Gods worde is plentie, there Iustice shoulde not be dainty. I muse that Sin is so suffered, where Gods word is so preached. I perceiue, with you there are mo Professors than Followers.

SIVQILA. I would it were not so. Is there anye with you that vse to play at Dice?

OMEN. None at all: But, if there were any, they would not be swearing Dicers, that will eate the Diuell at a bitte in the likenesse of a Spyder, (according as you tolde the tale of late) we haue a lawe with vs, that euerye one that playeth at Dice or Cardes for money, or for any other thing of any value, the winner shal forfeite so much and twice as much

Neuer a Dicer in Mauqsun.

A Law for Diceplayers

more as he winneth: and the loser shall forfaite as muche more as hée loseth: whyche forfaiture shall be deuided into thrée equall partes, one parte whereof shall be to the vse of the King, one other parte thereof shall be to the vse of the reuealer, and the thirde part thereof shall be equally deuided among tenne of the nexte neighboures, dwelling nexte to the house or place, where the sayde money is wonne or lost. And for euerye houre that they playe, at one time, bothe the winner and loser shall bée imprisoned one moneth.

SIVQILA. If this Lawe be as strictlye executed, and as narrowly loked to, as the rest of youre Lawes: then there is not so muche money wonne and lost wyth you in a whole yeare, as there is with vs in one daye, nay in one houre.

OMEN. Whether it be executed or not I knowe not, but there is not one Dicer nor yet Carder in all our Countrey. Oure Rulers, Lordes, Knightes, and Gentlemen (wishing rather to profite other, than to fill their purses wyth other mens pence, and to solace their wearyed mindes by honest pastimes, than to get grædie gain by diuelish and detestable Diceplaye) doe vse diuers times (when they doe playe) to playe at Chesse, the Astronomers game, and the Philosophers game, whiche whettes their wittes, recreates their minde, and hurtes no body in the meane season.

The exercise of the higher sorte.

SIVQILA. These games you speake of are to busie for manye of oure heades: and many of our heades are otherwise to busie to followe youre good orders. Diceplaye is so commonlye vsed with vs, that manye boyes, seruingmen, and other, are more experte in playing at Dice, than in Dauids Psalmes.

OMEN. Haue you no lawes againste suche vnlawfull games?

Marke wel.

SIVQILA. Yes, we haue Lawes to forbid them, and licences to allowe them.

OMEN. That is as thoughe a father shoulde commaund his

his sonne to goe to Schoole, and immediatly giue him leaue to playe the Trewant. Those lawes shal neuer be wel kept, that are licenced to be broken. Nay, if we haue lawes, wée kéepe lawes. Marke this well.

SIVQILA. And if we haue lawes, we breake lawes. If men woulde consider, what perilles Diceplaye procureth, what mischiefes it maintaineth, and what driftes it doeth driue: then manye woulde loath it that now do loue it: manye woulde detest it, that nowe delighte in it: and manye woulde forsake it, that nowe do fauour it. Haue not many lost in one yeare at Dice so muche, as their friendes were getting all their whole life? Haue not many lost at Dice in a Wéeke, that that woulde well haue serued them a whole yeare? Howe many honorable and worshipful houses haue bene so ouerthrowen by Diceplay, that they are vtterly vnknowen at this daye, and perhappes some now begge theyr breade, whose auncestoures haue hadde Lordely liuings, and vtterly cõsumed by Diceplay, & other vnthrifty games. Hathe not Dice play driuen manye a one to borrowe, that elfe had bene able to lende? Doe not many lose so much at Dice in an houre, as they cannot get honestly and truely in a whole Wéeke? Whosoeuer shall play at Dice or at any other game for money or other gaine, the best is, he can but winne, and then one or other that he playeth withall, must néedes lose. Then consider, God sayeth: Thou shalte loue thy neighbour as thy selfe: whiche, if I oughte to doe, then I muste not haue my neighbour to lose, to make my selfe to winne: For, his losing by this meanes, can not be my winning. Therefore, though I séeme to winne by his losse: yet I lose as wel as he. Loue biddeth me rather lose to make my brother win: & Hate bids me win wt my neighbors losse: therefore, if I loue my neighbour as my selfe, then I cannot win with his losse, though I séeme to win: thē I must néedes lose if he lose. Thus it is proued, that he that doeth winne at play is a loser. And also he that winneth at Dice, or at any other game (whereby any hath losse that playeth with him) This is to be noted.

loseth

leseth the fauour of God, because he fauoureth not him (that hée playeth withall) as himselfe, and doth laughe with his losse: which shewes he doth rather loath than loue his neighbour. And further, he that winneth at Dice or at anye other kind of game, loseth Time, a pretious treasure, not to be recouered againe, in whiche time, whiles he was doing of euil in playing, hée shoulde haue vsed some godly exercise. Thus he that wineth at Dice, or at any other game, is a threfold loser. Now, if they that think thēselues winners, be such great losers as I haue proued: then I counte them more fonder than foles, that will play at Dice or any other game, where the loser is hurte or hindred thereby. Therefore, if the winners muste nedes make an accompt, that they are such great losers: then the losers by no meanes can proue they are winners. So that if these Diceplayers and other grédye gamesters woulde be ruled by me, they shoulde leaue Diceplaying and such like, (which are the games of the Diuell) and fall to perfect prayer, the exercise of the sonne of God. If Diceplayers and other vaine gamsters, did dépely discerne what gaine Dicing, Carding, and other couetous gaming doe bring, they would shunne them as a Serpent, and detest them as the diuel. For first this Diceplay and such like, doth kindle Gods furie, it spendes the time vainely, it enticeth to enuy, it consumes goods immoderately, it makes mē sweare horribly, it freats the minde wonderfully, it brings age vntimely, it maketh a nédeleste necessitie, it bringeth the riche to pouertie, it tempteth a greate sorte to théeuerie, it helpeth many to hanging spédily, it maketh many line miserably, and I feare it driueth some to dye desperatly, all whiche doe please the Diuell exceédingly.

They that win are three folde losers.

The gaine of Diceplay and such like

OMEN. These are the braunches that such Brambles do beare. If this be the gain that groweth of Dicing or gaming, a man can not well put his sonne to a worse occupation than it. Wel, if you woulde execute the lawe for Dicing and such other gaming that we haue, you shoulde haue as fewe Dicers and other vnthriftie gamsters as we haue.

SIVQILA.

SIVQILA. I woulde it were so: but that is not ynoughe to make it so. I like youre lawes exceeding well: and I like the executing of them as well. I praye you sir are the Lords and Ladies, & such lyke, curteous, gentle, & affable with you?

OMEN. Marueilous as euer you knew: the more higher of degree with vs, the more curteous, affable, and gentle, (if there may be any exceeding therein.) The Lords, Ladies, and other higher powers with vs, haue alway in their mind, that Christ the sonne of God was as well borne as they (especially on the fathers side) and is of as high a degree as the beste King or Emperoure on the earth, none excepted. (If I saide one degree higher, I lyed not.) And they seeing, that he (being the sonne of God) was moste humble, gentle, and meeke of all other, doe thinke that it were a meere madnesse for them to be haughtie, stubborne, proude, and stoute. They remember his wordes very well, whyche saide: Learne of me, for I am humble and meeke. And bycause they knowe, that they can learne of none better than of hym: therefore they doe learne by him to be humble and meeke. And I beleeue they shall gaine more at length by learning humbleneesse and meekeneesse of hym: than by learning prowdneesse and stowtneesse of the Diuell.

The curteousnesse and affabilitie of the Nobilitie in Mauqiun.

This is worthy ỹ noting.

They learne of a good schoolemaister

Be bolde of that.

SIVQILA. Are all your Nobilitie of that humilitie you speake of?

OMEN. What else? For it is as hard a thyng to find with vs a haughtie heart in the Nobilitie, a loftie loke in the Ladies, or a disdainefull countenaunce in the Gentlemenne or their wiues, as it is to finde a meeke mind in a froward woman, a chaste harte in a Harlot, or liberalitie in a niggarde or Snudge.

SIVQILA. Truly there are many suche noble men, Ladies, Gentlemen and Gentlewomen with vs: but I wil not saye, that all are so, leaste happily I may be founde a lyar. Then belike they bragge not of their bloud, are not stowte of they? stocke, or prowde of their progeny.

Marke well.

OMEN. That were, as though a scuruy iade should brag

Marke. bicause he came of the race of Bucephalus, Gret Alexanders horse, none doe winne estimation with vs by the exployts of other, but by their owne deserts, (as good reason is) else mighte many lewde lozels loke loftily, bicause they descended long since of the line of some Lord. Nay, with vs, he that wil haue praise himselfe, muste winne praise himselfe: and he that will be counted a Gentleman, muste vse himselfe like a Gentleman: and I thinke there is none so fond with you, that meanes to merite by other mens manners, that wil prate of their parents, that treade not in their steps, and wil brag of that thing that they neuer did.

They muste winne eie they weare it

SIVQILA. Thinke you so in deede? then you are muche deceiued. I tell you there are suche wyth vs, and that not a fewe.

OMEN. Then I muste count them fooles, that bragge of burthens that other men beare.

Note this. SIVQILA. I will assure you, that manye with vs wyll boaste of their byrth, that can not boast of their life: that will blaze oute their Pedigree, that knowe not Gentilitie: and that will prate of their progenie, that is shame to their kinred.

OMEN. Suche kinde of persons, is vanitie of vanities. What prayse can it be to a Peare tree to bring forth a Crab: and what dispraise for a Crab tree to bring forthe a Peare? Truely the Crab is a discommendation to the Peare tree that bare it, and the Peare is a commendation to the Crab tree that bare it. Euen so a proude and stately sonne, is a dishonour to the gentle Parentes: but a gentle sonne of good and worthye qualities is an honoure to his vngentle Parentes. And truelye one borne of a poore parentage, that doeth chaunce to aspire to promotion by Learning, Vertue, and good qualities, is to bee reuerenced and estéemed: and he that procéedes from a greate parentage and falleth to pouertie, miserie, or mischiefe, thoroughe ryot, wickednesse, or his owne follie, is not to be estéemed, but rather to be reproued: For, as the one bringeth the first same

It is true.

to

to his poꝛe kinred: ſo the other bringeth the firſte ſhame to his riche progenie.

SIVQILA. You haue ſpoken both truely and wiſely: but I praye you Sir, what if a poꝛe man ſhoulde come as a ſuter to any of them, wyll they be content to talke wyth them preſently, heare theyꝛ tale gladly, and helpe their ſute ſpædily?

OMEN. Foꝛ talking with them preſently, and hearyng theyꝛ tale gladlye, I am ſure they wil: and if they can conueniently, they will likewiſe perfoꝛme their requeſte: foꝛ they thinke it is the moſte diſhonoure to them that can be, that a ſuter ſhoulde goe ſadde from them.

SIVQILA. But what if anye of their ſeruaunts through diſdainefulneſſe, oꝛ ſpite, doe not tell their Loꝛde, Lady, oꝛ Mayſter, that ſuche a ſuter woulde ſpeake with them, being required thereto.

OMEN. Foꝛſoth, euery ſuche ſeruant ſhall be empꝛiſoned one moneth after, and all that while whatſoeuer he ſues foꝛ, ſhall be denyed him. They are right wel ſerued.

SIVQILA. Truely a verye good Lawe and oꝛder foꝛ all ſtoute and ſtubboꝛne ſeruauntes, againſte nædy and ſimple Suters. Then I perceiue, ſæyng they are willing to helpe their Suters in that that is no gaine to themſelues, then I doe beléeue they wyll not denye to helpe their poꝛe Suters in that that hathe bene pꝛofite vnto themſelues.

OMEN. You maye bée ſure of that: foꝛ, if anye noble man, Lady, Knight oꝛ Gentleman wyth vs, doe take oꝛ boꝛrowe anye thing of any vppon their truſt oꝛ credite, they will eyther ſende them their money at their daye, oꝛ elſe, if they require to haue it befoꝛe their daye (ſtanding in greate nède) they will make verye harde ſhifte but they will help them to it, not onely then moſte willingly and gently thanking them foꝛ the good turne they haue done thē in the foꝛbearing of it ſo long, but alſo wyll doe them ſome manifeſte

feste pleasure therefore if they can, and neuer after wil be vn mindfull thereof.

SIVQILA. Our Merchants and Artificers wyth vs, would giue a good deale, that al with vs were such as would vse their Creditors so curteously, performe their promise so surely, and accept a good turne so thankfully. But that was neuer, nor neuer will be: yet there are manye suche with vs I dare boldely affyrme. Many will speake faire, to bring themselues in credite, and promise much, vntil they can get it: but neither paye nor kepe promise when they haue got it.

An example of one that refused his creditors.

OMEN. There was one with vs long since, that of a base Parentage came to greate wealth & promotion, who, as he encreased in prosperitie, decaied in honestie: as he augmented in goods so he decreased in goodnesse: & as he abounded in wealth, so he abandoned wisedom: and thereby he became so proud, that he had forgot al his olde friends, & no maruel, for he had quite forgot himselfe. He was more bolde to borrow, than hastie to paye: and because he was of greate wealth and liuing, many did willingly lend him, for that they knew he was able to pay them: but his abilitie and fidelitie were farre vnlike, he neuer kept touche with his creditors, and he loued them so wel, that he woulde neuer haue his name oute of their Bookes. If Promise were payment, he payde as well as anye man, for all his payments consisted in promises: but his Creditors had rather had fewe promises and good payment, than many promises and slacke payment. So that hys credite at first, was turned into discredite at last, for none would truste him of the value of a groat: and why? because he would not only, if one asked it, threat them, but also many times beat them.

Marke.

SIVQ. That was but a homely kinde of payment, the creditors were scant able to liue on it. He was a bountifull Gentleman I warrant you of his owne goods, that was so greedye of other mens goods: belike he kepte a good house for the Poore. He that woulde beate men for asking for their owne: belike he would beate the poore if they craued ought

of

of his. The Common wealth (no doubt) had a great commoditie of him. Procede nowe in your tale, for I wil aduisedly heare you.

Omen. Many of his creditours had bin so oft with hym for asking their owne, who he so threated and misused, that they were so wearie thereof, that they let him alone withal: but one among ỹ rest, more stoute than the rest, more pincht for want of his money than the rest, and to whom he ought more than to any of the rest, watch his time, and mette with him, (though he had rather haue shunned him thā seene him) to whom he saide very gently and mildely: Sir it is not vnknowen vnto you, that you haue ought me a greate deale of mony so long, that I am muche endebted and endamaged through the want thereof. If I coulde as wel spare it as you may well pay it, I would be content to suffer you so long againe to kepe it in your handes as you haue done. But for that you knowe, my case doth compell me, necessitie doth enforce me, and very pouertie doth procure me, therfore I aske and craue of you for Gods sake, that summe of mony which you owe me. And though it be a little to you, yet it is a great deale to me, which small summe if you paye me, will make me to swim, but if you withholde it, it wil cause me to sinke. Therfore my swimming or sinking lyes in your hands, trusting, that whereas with lending and forbearing of my money I haue helped you: you wil not by withholding of it hinder or hurt me. To whom the welthy debter said both frowningly, frettingly, and furiously, away thou varlet, haue I nothing else to do than to waite to pay thée money. Call you it wayting (sayde the poore man) you were very wel content to wayte to receiue my wares, & why can you not as well be content to waite to pay me my mony. Away you knaue (said the gentleman) or my fist shal wayte on your eare: to whom ỹ poore Creditour said. It were much against reason to fight with him with your fiste in whome you haue founde suche friendship and fauour: to threate him so furiously, that hath lent you his wares so louingly: and to offer to beate him so

Marke the woords of the poore creditor.

A homely aunswere.

Note here.

Marke.

rashlye, that hathe forborne the money you owe him so long. Which vngentle gentlemã, before the man had ful ended hys wordes, did so hurte and beate him, that thereby he was lame euer after of one of his armes. And so he wẽt away in a gret rage, giuing his friendly creditour strokes for siluer, euil for good, and punishment for payment. And this was all that he coulde get on him for that time. And then the man that was thus hurt or beaten, as well as he coulde, went to the nerte Iudge or ruler, to whom he declared all the whole cause, and how he was vsed for gently asking of his money, which when the Ruler heard, he sent for the sayde gentleman immediatly, who came to him presently, for he durst do none other, to whõ he sayde with verye greate griefe: Ah gentlemen, whose life ought to be a lanterne to lighten their inferiours, whose lowlinesse ought to be a lyne to leade the lewder sort, whose gentlenesse & goodnesse ought to be a guide to the baser degrées, and whose perfect képing of promises should be a patterne to the rest of the people, be most lewde in their liuing, moste currishe in conditions, moste false of their Faythe, moste haughtie in their harts, and most vnthankefull for benefits: how is it possible that the common or inferiour sort, shoulde be anye other? for as it is sayde, suche soueraigne suche subiecte, suche superiour, suche inferioure: suche mayster suche manne: suche mistresse suche mayde: suche Scholemaister, suche Scholler: suche Pastoure suche Parishner: and suche Shephearde suche shépe. The moste writers agrée, that the Moone receyues hir lighte of the Sunne: then if the Sunne be darkened, the Moone muste lacke hyr lighte: Euen so, if the superiours and gentlemen, haue loste the lighte of lowlinesse: be bereste of the brighte beames of bountifulnesse: doe wante the glistering gleames of gentlenesse: be not furnished wyth faythfulnesse, nor yet adourned with thankefulnesse (whiche are the verye markes and true badges to knowe a Gentlemanne by,) then muste the inferiours of force, wante all

Scant good payment.

kinde

kinde of vertue, honestie and goodnesse, bycause the light that shoulde leade them in the superiours, is quite extincte and put out. What a horrible tale haue I heard of you? You haue oughte thys poore manne money a great while, and he can not get it of you, though moste lamentablye and humblye he hath diuerse times required it of you: whyche money you doe not onelye kéepe forceablye from him, but euen nowe lately you haue maymed hym for askyng hys owne: a good reward for hys credyting of you, and a prety payment for profiting of you. What? doe you thinke you haue a righteous GOD in Heauen? a vertuous King on the Earthe? and a iuste Iudge here nye, that will reuenge this facte? punishe offendours, and doe equitie and righte as well to the poore as the rich? as well to the highe as the lowe, and as well to the meane as the mightye? Then the gentleman sayde to the Iudge: my LORDE, I neyther owe this man anye money, neyther haue I beaten him, maymed him, or misused him. To whome the Iudge aunsweared: can you make me beléeue that, as thoughe a gentleman can not lye, and as thoughe your wordes were here of suche credite, that the poore man should therby be driuen out of countenaunce? doe you thinke that this poore man would aske you mony, if you ought hym none? especially you being so liberal, patient, and gentle as you are. Can you make me beliéue that thys manne durste be so bolde to saye you haue hurte or maymed him, if you did it not? he had bene very well occupyed, to Father suche lyes on you. I am sure that he had rather be at home about his businesse, than here, vnlesse necessitie did vrge him thereto. You knowe that we execute Iustice equaly and iustly, respecting no persons: he may wel knowe, that if we punishe riche and mightie offendours, we wyll not suffer the poorer malefactours to escape vncorrected. And where you saye that you owe him no money, here is your hande (whyche I knowe verye well) at

his

his debt booke. And herein you haue offended the lawe for lying, which (assure your self) shal be executed on you. You that will denye suche a manifest thing, you will not sticke to lye in a secrete thing. You that are wealthye haue authority to lye belike, but the children of God haue authoritie onelye to say true. And wheras you haue saide before me, that you haue neyther hurt, maymed, nor misused him, if beating and maymyng, be wel vsing of a man, then you haue vsed hym well. But if it be proued that you haue hurt or maymed him, then you haue made another lye, the penaltie of both whiche lyes you shal surely paye. Then saide the Iudge to the maymed man, hast thou any witnesses here that he thus did beat thée and mayme thée? yea (my Lorde) saide the man I haue three witnesses here readye to be deposed thereof, which three the Iudge deposed, and they affirmed the same. Then the Iudge saide, haue you not vsed this honest man that was so good vnto you, more like a foe than a friend? truly it greeues me that such a one as you shoulde be called by the name of a Gentleman: you haue not only kept this poore mans money frō him a great while, wherby he is much impouerished: but also you haue maymed him, wherby he is like to line ẏ worst. But it is no matter, you are like to pay for ẏ: for though you know not ẏ price of maymyng, I wil tech you ẏ price of maymyng. Consider the wares that you had of this mā were his, and not yours: but it seemes that you haue made them yours and not his: but if they were his as you cannot deny, and if you will not paye him for them, as you vtterly refuse, then you meane to deteyne them by force, and to kéepe them as your owne. Which though you are loth I should call robberie, yet I can not saye that you haue them iustlye and truely, whiche signifyes as muche, as you haue them falselye. As you now holde the name of superioritie, so ought you to take héede you deserue not the contrarie. I knowe you abhorre ẏ name of théeuerie, then why haue you done that that belōgs to such infamie? There are two kinde of théues, one that stealeth for necessitie, secretely, and fearefullye, and another

Consider this well.

that

that steales nedlesse, openly, and boldly: truly I thinke that these seconde kinde of theues, that steale, nedelesse, openly, and boldlye, before God and good men, are a great deale worse than the poore simple theues, that steale of necessitie, secretly, and fearefully. Then the sayde gentleman (fearing least his offence should be reuealed to the King, if he stode any further in it, knowing also that both the lawe in thys case was very strayte, and that the Judge was so iust, that nothing coulde make him haulte from doing equitie and iustice,) when he heard the Judge say so, beganne to relent, and sayde: I am sorie my Lord that I haue misused this mã as I haue done. Then the Judge sayd, I pray God your sorrowe maye be such, that therefore you may mourne in your minde. But if I had bene suche a one as woulde haue bene flattered with fayre wordes, haue bene procured with pleasaunte promises, and woulde priuilye haue taken gentle rewardes (more rightly called bribes,) I feare that then this your sodaine sadnesse, woulde haue bin turned into ioy and gladnesse. Then the gentleman sayde, no my Lorde, I beseech you take it not so. And then with that came in one that was a very friende of the sayde gentlemans, and thoughte he mighte doe much with the Judge, seeming by hys attyre, to be of greate countenaunce and credite, who preaced to speake with the Judge priuilye: to whome the Judge sayde: Away, I will talke with none secretely, vntill this matter be ended and iudged: Yes good my Lorde (sayde the suter,) it is for no harme: Then you maye tel it openlye (sayde the Judge) if it be for good: the matter (sayde the suter) is such, that it maye not be tolde openlye. Wyll you (sayd the Judge) promise me by your credite and fidelitie, that it touches nothing this matter nowe depending before me, and that it requireth such spéede, that my hearing of it maye not be delayed: Be well aduised what you doe, for I assure you, if you shall lye vnto me, you shall haue the law executed on you, according to the lye you tel. Wherwyth the suter stayed and sayde nothing. To whome the

Marke this well.

Iudge sayde, is it not strange that he is now become dumb, that euen nowe was so desirous to speake? If youre matter appertayne not to thys, I will heare you priuilye: if you haue ought to saye in thys youre friendes cause, speake it openlye. At whyche wordes he woulde saye nothyng. To whome the Iudge sayde then, I muste nedes nowe thinke that you mente to offer me a bribe secretelye, which you were afrayde to giue openlye: and therefore nowe bycause you are lyke to incurre a mischiefe whether you speake a lye priuilye, or the trueth openlye, (for that you see I am not bente to shote in youre bowe,) therefore wiselye (as you thinke) you holde youre peace. But euerye wise manne maye consider, your suddaine silence doeth shewe your noughtie and suttle sute. And if you wyll haue me and all the reste here to thinke the better of you, vtter here openlye what you would haue spoken so priuilye to me. Then the suter sayde, good my Lorde iudge better of me, for my meaning was not so euill as you make it. Then tell out youre tale, that I maye take it better. Forsothe my Lorde (sayde the suter) my wordes to you in secrete shoulde onelye haue bene to desire you to bee good to thys Lorde my friende: then saide the Iudge, was not that as muche to saye, as to bee euill to thys poore man, that he misused as hys foe? forsothe a pretie sute: as thoughe thys poore manne hadde not wrong ynough, but I that onely am appointed by GOD and my King to doe hym righte, shoulde for your sake doe hym more wrong: but truely, if these were the wordes that you meante to speake to me, it hadde bene better, both for my credite (if I woulde haue bene allured) and for your honestie, if you had ment to seduce me) to haue spoken these wordes openlye, rather than secretelye: for the secrete talke betweene vs among all thys companye, mighte haue bredde a suspition, where none was: whereas the open telling thereof, coulde neuer haue done it.

Mary

Marye I will not say, but that I and manye other haue the worse opinion in you in speaking for youre friende in so euill a cause. Wel, here is neuer a witnesse that can tel whether these were the very wordes that you ment to speake to me in priuitie or not, but onelye GOD, whiche is witnesse good ynoughe, and will be founde true in his witnessing when all other shall be founde lyers: and thoughe you maye nowe escape the worldely punishmente for lying, bycause we haue no worldlye witnesses againste you, yet assure you, you can not escape the punishmente in Hell, without repentaunce for lying, if GOD be a witnesse againste you, (who sayth) that Lyers shal haue theyr portion in the lake that burnes with fire and Brimstone. Wel, suppose that these were the wordes that you meant to tell me in secrete, (whiche I can hardely beléeue,) doe you thinke that I woulde doe more at your requeste for thys gentlemanne in an euill matter, than I woulde at Gods requeste for thys poore man in a good and a righteous cause? Doe you thinke that you are able to doe me as muche good for doing of wrong, as GOD can and will, for doing of righte? beléeue it that list, for I will not. God my Heauenly Father and of all beléeuers, that hath made mée, that protectes me, that fédes me, that hath saued me, and hath prepared for me hys kingdome of Heauen after my death (the like pleasure none other hath or can doe for me) doeth say vnto me and all other Iudges, *Audite paruos ita vt magnos*, Heare the small as well as the great: and sayeth also *Iuste iudicate*, Iudge iustly or vprightly: and you come to me and say, whiche stand as much in néede of Gods helpe as I, I pray you to bée good vnto thys my friende, neuer a whit regarding the matter but the man. Might not I be thought wise to lose the fauour of God, for the friendship of you? to refuse hys good requeste, to performe your euill desire? and to lose Heauen for displeasing of GOD, to winne Hell

These words of the iudge are to be marked.

for pleasing of you. Therefore content your selfe: I meane not to goe vnto Hell, for the dearest friende I haue in the worlde. Therefore you haue offered me greate losse to endaunger my selfe so, for the pleasuring of youre friende, as I woulde not wishe to my moste mortall foe. What if our worthye and Vertuous King were here nowe, and did bidde me himselfe to doe iustelye and truelye in thys case? doe you thinke that I woulde not doe righte at hys request, before I woulde doe wrong at yours? Nowe seeing I woulde doe equitie and right, at an Earthlye Kings desire, whiche is mortall and subiecte to deathe, you maye be sure (vnlesse I were more than madde) that I will iudge iustly, and maintaine equitie, at my Gods request, the King of all Kings, who is immortal, and doeth liue, raigne, and rule, for euer. But if our King were here at this present, and did commaunde me to fauour this wicked gentlemãs cause, shoulde I doe it? no, I will rather do right at God my Heauenly Kings desire, than I will doe wrong at my Earthly Kings request. Then seeing I will doe no wrong at my Kings requeste, whiche maye kill me for disobeying him, if he liste: then assure your selfe, I wil fauour no falsehode, nor do vniustly, at your desire, whiche are not able to hurte me if you woulde. Therefore goe youre waye and trouble me no more herein, your friende shal finde such fauour as he hath deserued. And if you vse me againe as you haue done, I will vse you then as I haue not done. And the sayde suter wente sorrowfullye awaye, and as soone as he was gone, there came in another with a letter very hastily, and deliuered it straightway to the Judge, which the Judge receiuing, perceiued it weyed very heauy: It is very like to be a verye heauy matter, saide the Judge, for the letter is very heauy: and sayde moreouer (to the fellow that brought it,) who sent this letter to me? Forsoth (saide the fellowe) that did my Maister, and named hym: goe thy waye quickly (saide the Judge) to thy Maister, and giue him moste harty thankes for his louing letter, the contents whereof I knowe well ynough,

One brought a letter to the Judge.

nough, therefore bid him in any wise come to me with spéd: and tell him likewise, that for his friendlinesse I will shewe him what friendshippe or pleasure I can do in al the world. Of whiche gentle aunswere of the Judge, the fellowe was glad, and so went for his Mayster. Whiche letter the Judge put into his bosome, and would not open it. And the Judge paused a while, vntil ỹ Gentleman came that sent him the letter, and then immediately in came the Gentleman bothe pleasantly and merily that sent hym the letter, saying: I am here my Lord, according to your commaundement: you are come in good time (saide the Judge,) you are he that I loked for: I thanke you for your louing letter. Haue you read it then, saide the Gentleman: no, I haue not read the words, saide the Judge, but I haue conceiued the contents thereof: suche letters are good for blinde men to reade, for, as long as they can féele with their handes, they maye scan at these letters well ynough. I praye you, sayd the Judge to the Gentleman, wherefore did you write this letter to me? I béséeche your Lordshippe to reade it, and then you shal knowe saide the Gentleman: then said the Judge to him, I haue other businesse now than to reade your letters: you sée I haue a waighty cause in hand here to be dispatched betwéen these two persons, and when I haue weyed the matter wythoute partialitie, and iudged the cause according to equitie, I shall be at the more leysure to peruse your letter. Thẽ said ỹ Gentlemã, I beséech your honor reade it before you passe in iudgement on thys my friende, or else youre reading of it wil doe me no pleasure: Then you thinke, saide the Judge, my not reading of it before, will doe this poore man pleasure. Nowe I perceiue you haue not onely written this letter to me on the behalfe of this your friende, but also you haue sent therin some bribe, whiche belike you thoughte that my handes did so tickle to touche, that I woulde wring with the wrong and flée from the trueth. But if you so thought, you are much deceiued, for God (whom I feare,) hath commaunded me: and the King (whom I honour) hath charged me: Iustice in

Good letters for blind men to reade.

The words of a good Judge.

whose seate I sit, hath willed me, if I wil haue God my mercifull Iudge, to defend the innocēt, to help ỹ wronged fatherlesse and widowe, and to relæue the oppressed, and to doe nothyng but equitie and trueth, whyche wordes of the Iudge when the Gentlemanne hearde, hē sodainelye was mute, and had neuer a worde to saye: Tell me (saide the Iudge) why you sente me this letter: then saide the Gentleman, the letter will shewe you, whyche I wil not craue you to reade before youre honor be at leysure. Oh, saide the Iudge, there is some matter that the Mault is mowldy, there is some misterie in it, that you giue me leysure nowe to reade the letter, whiche before you woulde haue me to reade in all the haste: you thoughte before that I was enclyned to youre purpose. but nowe you perceiue I am declyned from youre purpose. Whych when the Gentleman heard, he beganne to mislike the matter, and wished the letter in his handes againe: but bycause he thought that would not be, he meant to make the beste shifte he coulde, saying to the Iudge, I beseche youre honour to peruse my letter when it shall please you, and then if it please youre honor to, sende for me, I wyll come to you at your commaundement: therefore I craue at this time to be gone for I haue verye greate businesse: then the Iudge sayd to hym, seeing you haue giuen me leysure to reade your letter, I will giue you leisure to tarry here whyles I haue read the same. I sente you worde by youre seruaunte, that I toke your letter thankefully, and sayde I would doe for you whatsoeuer laye in my power, desiring you thereyppon to come to me with speed. Which whē you heard, you thought all that was bright was Byrall, and al that did glyster was Golde. Whyche onely was the fetche to fetche you vnto me. Therefore if I had not vsed this pollicie, you had not come to me so spedily. And nowe seeing you are here, you are welcom, but before you goe hence, you wil thinke your selfe euil welcome: as I am not at leysure nowe to reade your letter, so you shal not be now at leysure to goe: therefore I cōmand you to

A good pollicie of the Iudge.

stay

ſtay vntill I appoint you to depart: which greeued the Gentleman, who again wiſhed the letter in his hād, & himſelfe at home. Thē ſaid the Iudge: Oh wicked world, oh trayterous time, oh enimy to equitie: will not this frindſhip faile, ỹ ſo filthily fæds falſhod: wil not theſe letters be left ỹ make lawe thus to lāguiſh: & wil not theſe bribes be bridled, ỹ bereaue ỹ poꝛe of their benefits: Oh enoꝛmities ỹ encreſe much miſchief. If wily woꝛds may find a witleſſe Iudge: if great mēs letters may leape in fearful Iudges laps: & if bribes oꝛ gifts be giuen to couetous & greedy Iudges: then I am ſure that Might ouercomes Right, then the poꝛe mans cauſe (though right) ſhall be wꝛong: & then is falſhod moſt ſure to flouriſh. Oh poꝛe maymed man, if I would haue fauoꝛed falſe flattering fables, if I wold haue accepted gētle & friendly letters: if I wold haue receiued bribes oꝛ rewards, thē thy cauſe had bin cold, thy matter had bin marde, & thy laboꝛ had bin loſte. But cōfoꝛt thy ſelfe, there is nothing on ỹ earth that ſhal trip me frō ỹ truth, cauſe me winke at wickednes, oꝛ to iudge vniuſtly: to whom ỹ poꝛe maymed creditoꝛ ſaid, ỹ Lord wil be merciful to you therfoꝛe: & whereas bribing Iudges ſhal dwel wt ỹ Diuell, godly & vpꝛight Iudges ſhall dwel in Heauē wt God, whereas Iudges that fauour falſhod, ſhall be exempt from Gods preſence: Iudges that maintain equitie & truth, ſhal be always in Gods preſēce: & whereas ỹ Iudges ỹ giue wꝛōg iudgemēt foꝛ ỹ fauoꝛ of their friend, ſhal haue Hell foꝛ their poꝛtion: Iudges that giue iudgement without all parcialitie, ſhal haue Heauē foꝛ their inheritāce. Therfoꝛe thou woꝛthy Iudge, whiche haſt God alwayes befoꝛe thy eies, God will haue thée in Heauen beſoꝛe his eyes: & as thou reſpecteſt neither the poꝛe noꝛ the rich, but onely the trueth in this woꝛld, euen ſo God which is truth it ſelfe, wil regarde thée hereafter foꝛ doing of truth foꝛ euer in the Kyngdome of heauē. Then ſaid the Iudge to the wicked debter, foꝛaſmuch as you haue done this your creditoꝛ manifeſt wꝛōg in withholding his mony from him, therfoꝛe I iudge accoꝛding to our lawe, that you ſhall paye him foꝛ euery moneth ſince the

Note here and that doth followe.

ſame

same was due vnto hym, so muche as the whole debte commeth to. This is the lawe (you knowe wel ynough) for Superiors, that wil not pay their debt to their Inferiors. which I will not mitigate in one point. And before al this be paid, you will wishe you had payde him his due at the first, rather than to pay him so muche more at the laste. And for as much as you haue made before me two manifeste hurtfull lyes, (whiche might haue done much harme to your poore Creditor, if I woulde haue beléeued you) therefore, my iudgement is, that you shall not speake one worde to anye bodye for the space of fiue moneths, that is, for either lye, three moneths: and you shall weare so long H. and L. on youre Sléeue, for a Hurtfull Lyar. And bycause you haue maymed this poore man wrongfully and violently, he shal haue forthwith halfe of all youre goodes giuen him, and he shall receiue likewise the one halfe of the rentes of all youre lands, for his better maintainaunce, during your life. And this is my ful iudgement irrevocable: And by that time you haue performed all this that I haue enioyned you, you will not onely (I hope) vse your Creditors better hereafter: but also will be an example for other to take héede by. And the Judge turning him towardes the other Gentleman, saide: Nowe Sir I am at leysure to loke on youre letter, but I feare the date of your desire therein is oute. I doubt I haue done, as a certaine Judge did, that receyued a letter from his friend for the saning of a théefe, who firste hanged the thiefe, and after read the letter. And nowe, when the Judge had opened this letter, he found in the same twenty péeces of Golde, the effecte of whiche letter was, that the Gentlemanne requyred the Judge of his lawfull fauour towardes the Gentleman hys friende: and thoughe it was no sufficient reward, yet he had sent him (as a pledge of his good wil,) twéty simple péeces of Golde. Yea marry, sayd the Judge, suche letters thus lyned, do make many a crooked matter straycht: many a false matter true: many a poore man to perish: many a Widow to be wronged: many a poore friendlesse and fatherlesse to falle:

Marke what iudgement the Judge did giue.

Too true.

and

and many a true title falsely to be tryed. O thou vile man, thou haste learned, that *Munera peruertunt Iustitiam*, Giftes do peruerte Justice. Yea, with wicked and corrupt Judges, with suche as haue their Soules to sel for mony, and wyth them that more fauour the Fend, than they feare God. You had a verye good opinion in me, that thought I loued Gold better than God, goods more than goodnesse, and mony more than equitie. You will saye (I beleeue) that this is the worst gifte that euer you gaue in all your life: this golde is mine by the lawe, for whosoeuer gyueth any bribe or gifte, to any Judge, or to any other, on the part and behalfe of any, whose matter or cause doeth depende, or after to depend before the saide Judge: the same bribe or gifte, is lawfully his that first reueales it. And nowe, bicause I haue first reuealed it, therefore it is mine owne. But bicause you shall not say that I am greedie of youre giftes, I will not haue it to mine owne vse. And for that you haue gyuen this Golde to the hurting of the poore, I will (GOD willing) gyue it to helpe the poore: For, as soone as I am gone from this seate, I will delyuer these twenty peeces of Gold, to twenty of the poorest and needy housholders nerte to this place, the better to releeue them, their children and family. And now bycause you haue giuē me here a manifest bribe therfore my iudgemēt is, according to the law in that case prouided against Bribe-giuers, that the one halfe of all youre goodes moueable and vnmoueable shall bee solde, the money whereof shall bee deuided into foure equall partes: one parte whereof shal be to the vse of the Kynges Maiestie: an other part therof shal be to the vse of this poore maymed manne, for whose hinderaunce or harme thys bribe was giuen: and the third part shall be equally distributed among the poorest inhabitantes of the Towne or Parishe where you that gaue the bribe doe dwell: and the fourth part is due to me the reuealer thereof: whyche I will not haue to my vse, but it shall be equallye distributed among my poorest neighboures. And further, my iudgement is, according to the lawe made for suche Bribe-

It were good that al bribes were bestowed so.

giuers, that you shall suffer imprisonment one whole yeare without any baile. And now, as you like this, giue Bribes in your friendes behalfe another time: sée ỳ all these my iudgementes be presentlye performed. And then the Iudge saide to the Gaoler, take this Gentleman Bribe-giuer with you, & see that you kéep him in prison a twelue month. & this righteous & vertuous Iudge rose vp & went his way: at whose ministring of equitie & iustice, euery one did reioice. This worthy & true iustice of this good & vertuous Iudge, did so much good, ỳ neuer since anye of oure superiors haue misused their inferiors, nor any hath since that time spoken, written, or giuen any gifts in the behalfe of their friend, or of any other.

SIVQILA. No more I thinke they woulde do with vs, if we had such lawes, and so strictly executed with vs. Surely, your Iudges are to be extolled, your Superiors to be reuerenced, and al your Country to be commended. You haue the beste Iudges that euer I hearde of. I praye you sir, are there many Lawyers with you?

OMEN. No truely, but those few that we haue, are both learned and very godly. It is a wonder to sée, if a poore man without mony do come into the Court of any Iudge, how ỳ Attorneys and Lawyers will flocke about him, and striue (as it were) among themselues, to be the poore mans Attorney or Lawyer, saying, if you haue no mony I pray you be my Client: for they are more glad to be a poore mans Attorny or Lawyer, without mony, than to deale in a rich mans cause for mony: & why? bicause they firmly beleue, that God will giue them greater fées, than the rich man will or can.

SIVQILA. The most of our Attorneys and Lawyers (I thinke) are not of that opinion, for if they were, the riche shoulde not haue so many, and the poore so fewe. The poore man may go vp and down long ynough, ere the Attorneys or Lawyers will flocke about him, or once aske him such a question. Mary some godly Lawyers there be with vs, that counsel the poore without mony: but if those that haue their counsels frely giuen, haue not money besides to go thorow wythall, and to paye the fées of the Courtes, whereof some

are so greate, and the delayes so long, that riche men thereby many times are made powre, they may go home and whistle, for any matter that shal be tried on their side.

OMEN. We haue such orders with vs, ỳ whether a powre man haue money or not, his and shall procéede as orderly, equally, & spédily, as the rich mans matter shal, & shal haue his cause ended as iustly and truely as though he had mony.

SIVQILA. That is an other maner of matter: that is the cause that there are so few oppressors with you.

OMEN. May we haue neuer an oppressor with vs. It may be, that suche doubtful matters may arise sometimes, and yet neither partie thinkes that they doe other wrong, which is méete to be tryed before learned Iudges.

SIVQ. Are the powre cõstrained with you to go a hundred or two hundred miles to haue their matters tried in law?

OMEN. No nor the rich neyther: For as Marketowns are appointed something nigh to euery parish or village, for the ease of ỳ people to buy their necessaries: so we haue certain Courts & Iudges appointed in such order, for the tryall of matters and causes, for the easie trauel & small expences of the people, that none with vs shall néede to go aboue ten myles for the triall of any matter or cause. Marke.

SIVQ. Surely these two things are very néedful, especially for the powre, that is, that the powre maye sue at all times for his right, whether he haue mony or no mony: & that hée may haue his matter tryed so nighe his habitation. Truly it was done of a godly consideration. Manye are constrained with vs to trot vpon their féete two or thrée hũdreth miles, & perhaps haue not so much in their purse as wil beare their charges the one halfe of the way. Is not he like to spéed wel when he commeth to his iorneys end, that shal neither haue law, nor lodging, without mony?

OMEN. It had bin better for him to haue tarried at home.

SIVQILA. Yea and many perhaps are constrained to go, by arreasking through surmised matter, & that oftẽtimes by suche a one as wrongfully kéepes their lyuing frõ them,

and onely to tyre and trouble them, that they the more quietly may kéepe their right from them.

OMEN. There are none suche wyth you I hope.

SIVQILA. Yes, more than there are good Iudges with you I beléeue.

OMEN. Oh, if suche cruell cut-throates were with vs, they woulde be so hampered, that they durste not for their eares oppresse the poore.

SIVQILA. Well, if we hadde suche good orders, and as well kept as you haue, wée shoulde not haue so manye oppressors as wée haue. But sir, I beséeche you tell mée, doe the matters hang long in youre Courtes, béefore they bée ended?

OMEN. Two moneths is the most, which, if they be not ended and determined by that time, (vnlesse there be some great reason to the contrarie) he that is the cause therof shall surely pay for it, yea, if it be the Iudge himselfe.

SIVQILA. Some would be glad with vs if their matter might be ended in thrée yeares. I hearde one saye, that he had a matter in tryall in Lawe aboue eightéene yeares, and as far as he saw then, it was as nighe the ending as it was at the beginning. There haue two prosecuted the law togither for a Cocke or for a Goose, & they haue both bin almoste vndone, & the matter vntryed, whereby they haue bene enforced, when all their money was consumed and spent, to haue their matter dayed and ended by arbitrement.

Wise men.

OMEN. What fooles were they? they had bene better to haue had their cause dayed and arbitrated, before they spēt their money, than after they spent their money: that is the nexte waye to make the Lawyers and Officers riche, and themselues poore. Which soeuer of them had had the matter iudged by lawe on their side, they had gotte but a Cocke or a Goose for hys laboure.

A gret deale better.

SIVQILA. Yea, and loke whiche of them spent leaste, spent aboue twenty pounde, and hadde neither Cocke nor Goose for their labour.

OMEN.

OMEN. Wel, by my consente, the one of them shall be a coakes, and the other a goose. They had bene better to haue eaten the cocke or the goose betweene them at firste, than to spende all that money and put it to dayment at last.

SIVQILA. Surely it is a common practise wyth vs, to spende all the money they are able to make in the lawe: and then to haue their matter ended by arbytremente without the lawe.

OMEN The moe such, the moe fooles. Note this.

SIVQILA. Our Courts are so costlye, the fées so greate, the expences so muche, the delayes so manye, the trauayle so farre, the tryall so long, and the obtayning so doubtfull: that poore men can not, nor manye wise men dare not begin, prosecute the lawe. They had rather take halfe before they begin the lawe: than to lay out their money in hope to haue all at the ende of the lawe. Our law with vs passes building, which building is founde to be such a priuie thief, that many vnwise builders haue bin muche impouerished therby: For loke, what many thinkes wil frame vp the whole, wil scantly finishe the halfe. Yet are they sure to haue halfe a house for their money: and if they bestowe so much more, they are certaine to haue a house. But he that goeth to the lawe with vs for the obtayning of his righte (as he thinkes) and makes an accompt that twentie pounde wil trye hys matter to the ende: it may chaunce cost him an hundreth pounde, yea and sell all the houses, landes, and liuing he hath, and yet goe without that, that he sues for.

OMEN. It is good reason he shoulde goe without it, if he haue no right to it.

SIVQILA. Euen so it is as good reason he should haue it, if it be his right.

OMEN. That is true, but me thinkes their Lawiers, before they haue spent the fourth part of so much mony, might perfectly knowe whether their Clients cause were right or wrong, which knowne, they should perswade their Clients to procéede no further.

SIVQILA. Truely if their Counsellours shoulde doe so, (as I beléeue manye of them doe) yet some of their Clientes are so witlesse and wilful, that they will neuer giue ouer vntill their ouerthrowe, to their vtter vndoing. And some of their Counsellers, I feare, are of suche conscience, that as lõg as these soles can féed them with fées, they wil procure them to procéede, saying, assure you the matter muste néedes go on our side, as some that will clappe their handes, to sette dogs togither by the eares, not caring (so they maye laugh,) if one dog teare out anothers throte. And those witlesse and wilful fellows that wil not be aduised by their honest Counsellers, but will néedes procéede in the lawe to their impouerishing, I compare to vnthriftie and peuish players, at Dice, Cards, and other games, whose friends cannot diswade thẽ, whose vnskilfulnesse and ouersight in playe cannot teache them, & whose euil lucke cannot warne them, to cease off from play: vntil the losse of al their money muste néedes make them to leaue.

A good comparison.

OMEN. You haue applyed thẽ very rightly: but me thinks the sũme that you spake of, for ẏ tryal of one matter, is much more than sufficient for the triall and ending of ten matters.

SIVQILA. Nay I knewe two riche Cobs, that went to the lawe for the triall of a matter betwéene them, eyther of whiche spente a thousande pounde at the leaste, and yet their matter and cause was vntryed by the law.

OMEN. I perceyue by your sayings youre lawe is more like to make a rich mã poore, than to make a poore man to obtaine his right. Belike your law is more intricate thã ours, or elle is not so orderly vsed as ours.

SIVQILA. If they that appertaine to our lawe, had no more fault to be founde in them, than there is in our lawe: many things would be amended that nowe are amisse. We haue an olde prouerbe with vs, That the lawe is ended as a man is friended: and the chiefe friende and friendmaker is money. Then if they that haue muche money can make many friendes, and they that haue little money can make fewe friends.

Note this.

friendes: then how shall the poore doe for friendes, that haue no money? truely he is like to haue a colde suite, though his matter be neuer so good: for the poore with vs, for wante of money, either dare not beginne the lawe, or else of force are driuen to let their matter fall after they haue begonne the lawe. Yet there are diuerse noble men with vs, and manye other, so godly addicted, so charitable giuen, and suche patrones to the poore, that if the poore complaine vnto them that they are oppressed or wronged by any bodie, they wyll neuer cease vntil they haue sent for the parties complayned of, and so will help the poore wronged or oppressed, and make a final end of the matter, without any expences of money in the lawe.

a maruellous good deede of noble men and other.

OMEN. Surely it is very wel done of them, they deserue the name of nobilitie and gentlemen: they shewe themselues to walke in true Christianitie, and God wil blesse them for helpyng the oppressed in their necessitie. Nothing doth please God better than to helpe the friendlesse Fatherlesse, the wronged widowe, and the innocente, and the oppressed.

SIVQILA. Is there good prouision with you for the poore that are lame, sore, blinde, and impotent?

OMEN. Yea that there is: you neuer hearde of the like, our Hospitals with vs, excede the number of Abbeys wyth you.

SIVQILA. If you hane no moe Hospitals, than we haue Abbeys, then you haue very few, for we haue none at all.

OMEN. Then I meane so many as you haue had.

SIVQILA. That is something more like, for we haue hadde great store of Abbyes, whatsoeuer you haue of Hospitals: we haue (thankes be to God) some worthye Hospitals with vs, erected, continued, & encreased, by good, vertuous, and mercifull men, I would they were as wel encreased as our Abbeys are decreased. But I marueI how or which way you haue erected so many Hospitals, with sufficiente landes requisite for the same.

Warke.

OMEN. Through the Preachers & ministers godlye persuading of

of the riche, at or before their death, especially suche as haue great landes and goods, that die without issue: whereby daylye and weekely the rich giues plentifully of their lands and goods, to this godlye vse, and to manye other, as hereafter I will declare vnto you as occasion shall serue.

SIVQILA. It is godly bestowed.

OMEN. In our Hospitals also are nourished educated & brought vp poore yong Orphanes, that are lefte fatherlesse, motherlesse, and friendlesse, and are trayned vp in learning, in vertuous manners, and in other good exercises.

SIVQILA. Surely if your riche men bestowe their landes and goods in this order, they are muche to be commended therfore. Many with vs spends their goods, and leaues their lands scantly to such good vses. A maruellous thing: not lõg since, the Diuel did so delude them, the Monks did so moue them, the Channons did so enchaunte them, the Friers so flatter them, and the Papistical Priestes so perswade them, that well was he that mighte giue his lands and disinherite his heyre, to the erecting and maintayning of Abbeys, Priories, and Frieries, to succour, fede, and relieue Monkes, Channons, Friers and Nunnes, the open enimies of God, the subuerters of his worde, the derogaters of Christes merits and passiõ, and the vtter destroyers and slayers of their soules. And what was he then, that did not giue at his death or in his life long before he died, eyther money or landes for Chantries, for Trentals, for Dirges, for Palles, for Copes, for Crosses, for Chalises, for Lights, to Aulters, to Images, and for many other such toyes which God doeth detest, hys worde doth not allowe, and all true Christians do vtterlye contemne: and nowe hauing the light that leades vs to life, Gods wonderful fauour can not once moue them, Gods holye worde cannot once stirre them, godlye preachers cannot procure them, nor the sweete promises of Christe can once allure them, to giue one penny (to godly and charitable vses, which may worke their saluation,) for a pound whiche they moste willingly bestowed of diuellish and superstitious

Surely it is straunge.

Idolatrie,

Idolatrie, which wrought their damnation.

OMEN. It seemes the Diuel can do more with them than God, they loued superstition more then, than they do Gods true religion now. They wer liberal in giuing to bring thē-selues to Hell, but they are verie niggards, to helpe them-selues to Heauē. Then I perceiue you haue not so many such godly and nēdefull Hospitals as we haue. Marke this

SIVQILA. No, if it be as you say.

OMEN. I haue tolde you no lye, we haue as manye suche Hospitals as we haue Market townes.

SIVQILA. And we haue mo Market townes than such Hospitals. I pray you sir will the Phisitions with you helpe the poore that are sicke, and that haue not wherewithal to go to Phisicke? Sivqila

OMEN. Our Phisitions may be a lanterne to all ỹ Phi-sitions in the world: they haue such watches and spies, whō they sée priuily, that a poore bodye can not so soone haue they⁊ finger ake, but they shall haue knowledge thereof: and then presently in all the hast, though a Lorde or a Ladie shoulde sende for them, they wil go to the said poore sicke body, whom they wil not only comforte, but also counsel, taking nothing for their paines, but wil giue them money to succour and re-lieue them withal. They take of the riche for helping them ỹ that is reason, but surely the greatest part thereof, they be-stowe in this godly order. I haue séene in suche a poore mans house, fiue Doctours of Phisicke at once, and they that came the last haue bene very angrie with themselues for tarrying so long. You woulde wonder to sée howe fast our Phisitions wil runne to the people that are sicke, after they once know it.

SIVQILA. In this case youre Phisitions are not so swift, but many of our Phisitions are as slowe. I neuer sawe at once fiue nor four Phisitiōs, with any poore body that was sicke: but I haue séene foure or fiue Doctours of Phisicke at one time with Lordes and other that were wealthye and riche, that woulde paye them well for their paines. Note here.

of the riche, at or before their death, especially suche as haue great landes and goods, that die without issue: whereby daylye and weekely the rich giues plentifully of their lands and goods, to this godlye vse, and to manye other, as hereafter I will declare vnto you as occasion shall serue.

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of the riche, at or before their death, especially suche as haue great landes and goods, that die without issue: whereby daylye and weekely the rich giues plentifully of their lands and goods, to this godlye vse, and to manye other, as hereafter I will declare vnto you as occasion shall serue.

SIVQILA. It is godly bestowed.

OMEN. In our Hospitals also are nourished educated & brought vp poore yong Orphanes, that are lefte fatherlesse, motherlesse, and friendlesse, and are trayned vp in learning, in vertuous manners, and in other good exercises.

SIVQILA. Surely if your riche men bestowe their landes and goods in this order, they are muche to be commended therfore. Many with vs spends their goods, and leaues their lands scantly to such good vses. A maruellous thing: not lõg since, the Diuel did so delude them, the Monks did so moue them, the Channons did so enchaunte them, the Friers so flatter them, and the Papistical Priestes so perswade them, that well was he that mighte giue his lands and disinherite his heyre, to the erecting and maintayning of Abbeys, Priories, and Frieries, to succour, fede, and relieue Monkes, Channons, Friers and Nunnes, the open enimies of God, the subuerters of his worde, the derogaters of Christes merits and passiõ, and the vtter destroyers and slayers of their soules. And what was he then, that did not giue at his death or in his life long before he died, eyther money or landes for Chantries, for Trentals, for Dirges, for Palles, for Copes, for Crosses, for Chalises, for Lights, to Aulters, to Images, and for many other such toyes which God doeth detest, hys worde doth not allowe, and all true Christians do vtterlye contemne: and nowe hauing the light that leades vs to life, Gods wonderful fauour can not once moue them, Gods holye worde cannot once stirre them, godlye preachers cannot procure them, nor the sweete promises of Christe can once allure them, to giue one penny (to godly and charitable vses, which may worke their saluation,) for a pound whiche they most willingly bestowed of diuellish and superstitious

Surely it is strounge.

Idolatrie,

Idolatrie, which wrought their damnation.

OMEN. It seemes the Diuel can do more with them than God, they loued superstition more then, than they do Gods true religion now. They wer liberal in giuing to bring thē-selues to Hell, but they are verie niggards, to helpe them-selues to Heauē. Then I perceiue you haue not so many such godly and nēdefull Hospitals as we haue. Marke this

SIVQILA. No, if it be as you say.

OMEN. I haue tolde you no lye, we haue as manye suche Hospitals as we haue Market townes.

SIVQILA. And we haue mo Market townes than such Hospitals. I pray you sir will the Phisitions with you helpe the poore that are sicke, and that haue not wherewithal to go to Phisicke? SIVQIL

OMEN. Our Phisitions may be a lanterne to all ỹ Phi-sitions in the world: they haue such watches and spies, whō they sée priuily, that a poore bodye can not so sone haue their finger ake, but they shall haue knowledge thereof: and then presently in all the hast, though a Lorde or a Ladie shoulde sende for them, they wil go to the said poore sicke body, whom they wil not only comforte, but also counsel, taking nothing for their paines, but wil giue them money to succour and re-lieue them withal. They take of the riche for helping them ỹ that is reason, but surely the greatest part thereof, they be-stowe in this godly order. I haue séene in suche a poore mans house, fiue Doctours of Phisicke at once, and they that came the last haue bene very angrie with themselues for tarrying so long. You woulde wonder to sée howe fast our Phisitions wil runne to the people that are sicke, after they once know it.

SIVQILA. In this case youre Phisitions are not so swift, but many of our Phisitions are as slowe. I neuer sawe at once fiue nor four Phisitiōs, with any poore body that was sicke: but I haue séene foure or fiue Doctours of Phisicke at one time with Lordes and other that were wealthye and riche, that woulde paye them well for their paines. Note here.

Marke this well.

OMEN. Wel, our Phisitions are as glad of Gods reward for helping and visiting the sick, at the last day: as your Phisitions are glad now of reward, for helping the rich that are sick at this day. And they are sure that they shal haue al their reward to receiue then, which neuer shall consume or decay: where all the rewardes that your Phisitions haue receiued for helping the riche, will quite be consumed and gone, and they can shewe then neuer a penny therof. Therfore if your Phisitions were wise, they woulde do as our Phisitions do, and not to receyue all theyr rewardes here, but to leaue something in GODS handes to receyue hereafter.

SIVQILA. It were very good they did so, I truste there are some Phisitions with vs that do so.

OMEN. Yea, but I am sure that all the Phisitions wyth vs do so.

SIVQILA. I thinke verilye that our Phisitions that are now aliue, woulde thinke, that all the Phisitions that are deade, had done very well and wrought very wisely, if they had comforted and counselled the poore, that were then without any reward, & relieued thē with some of their mony: then if they thinke so, why is it not as good for thē now to vse the same trade against they be dead? I pray you sir do your Surgeons vse themselues in that order to the poore?

Marke the Surgeons of Mauqlun.

OMEN. Yea truely do they: if your Surgeons doe heare that anye poore body is wounded, hurt, lame, sore, or in anye great griefe or paine: there is no body can stay them: suche a loue and zeale they haue to helpe their poore brother. And when they come to them, they do not only giue them freely, without receyuing any reward of them, the Salues, Oyles, playsters, waters, and all other things that belong to healing or curing of them, (besides their own trauel, paine and labour) but also do giue them money and other things, to relieue them withal. Note here. I haue seene foure Surgeons all at once in a poore mans house that was hurt, that neyther did sende for them, neither had any mony to pay them for their paines,

euery

euerye one of whiche were so desirous to be the poore mans Surgeon, that they did fal out among themselues, and were like to haue fought one with another. But at ỹ last it was cõcluded, that he that came firste of them foure, shoulde haue the sayde poore man in cure, and so the other three departed verye sorrowfullye awaye, bycause they came so late.

SIVQILA. You shal take few of our Surgeons with that faulte: it is possible they will be sorie if they come late to a rich man, but as for a poore man, they thinke they may tarrie their leysure wel ynough. If our Surgeons should do as your Surgeons doe, they would thinke that they should not be able to finde themselues and their familie.

OMEN. Though they thinke so, yet ours thinke not so, for our Surgeons beleue verilye, that God prospers them the better, and makes them the richer, bycause they are so ready to cure and relieue the poore.

SIVQILA. Though it be so indéede, yet it is harde to beat that into our Surgeons heades. They had rather haue one byrde in their owne hand, than two in an other mans hand.

OMEN. But our Surgeons had rather haue one birde in Gods hande, than two in their own: for they thinke that the one birde that is in Gods hand is better than two birdes in their own hand. And that one byrde in Gods hand wil bring forth more encrease, than twentie such birdes as theirs wyll do, which they haue in their owne hande.

SIVQILA. In déede God whiche at firste made birds of no birdes, is able to encrease byrdes of byrds. I truste there are some godly and vertuous Surgeons with vs that onely professe, and liue of the same, that helpe manye poore without money, but whether they relæue them with their owne money or no, I knowe not: and yet these Surgeons whõ I prayse with vs, if a rich man and a poore shoulde chaunce to send for them at once, I feare they woulde goe to the rich man, and leaue the poore man. That is like ynough.

OMEN. Yea, but I am sure ours would go to the poore in that case, and leaue the rich.

SIVQILA. Yet your Surgeons shoulde not altogither be so addict to the poore, that thereby the rich should want helpe.

Rightly aunswered.

OMEN. And our Surgeons shoulde not haue suche zeale to the rich mens money: that therby the poore should perish. Assure your selfe that our countrey is not so destitute of Surgeons, but there are ynowe both for the helping of the rich and for curing of the poore.

SIVQILA. And are all the Surgeons in youre Countrey such as you speake of?

OMEN. Yea euerye one. And what makes them to bée so forsoth bycause God doeth prosper their doings, and encreaseth their riches. There was a Surgeon with vs, that was sent for by a rich man and a poore man both at one time, who woulde neyther for much money that was offered him, nor great rewardes that was promised him, go to the rich man, saying: I am sure that the riche man maye haue Surgeons ynowe for money, but I am not sure that the poore man can haue so many without money: therefore God willing, I will go to the poore man with as muche spéde as I may. Whiche Surgion did not onely cure the poore manne frée ly for Gods sake, but also he helpte him with suche money as he coulde spare, to relieue and succour him withall. And as the same Surgion, on a time was going from home, from the sayde poore mans house, there chaunced into his companye a man which askt him what trade he vsed, (truly said he) I am Surgion. Oh sir sayde the man, I haue a maister that lyes in extreame tormentes both night and daye of an impediment in his leg, whō if you could cure of the same, I am sure he wold giue you an hundreth pounde for your paines: besides that, you should finde a dayly friend of him so long as you liue. To whome the Surgion aunsweared againe, sir if I mighte sée your maister, wherby I might know the cause of his griefe, I would then tell him by Gods grace, whether I coulde help him or not, vntil which time, I can say nothing: but I wil put you in thus muche comforte, if his maladie require to bée helped by Surgerie, and be curable, I doe not doubte

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by Gods grace, (whatsoeuer it be) but to heale hym therof perfectly, with as muche spéede as is possible. For, by Gods assistaunce I helped a poore man hereby lately, that I think was more hardely to be cured than he. Sir, sayde the man, the Lorde I hope hath made vs to méete: my Maister wil be a glad man of suche a one as you: therefore, if it will please you to goe with me to my Maister whiche dwelles not farre hence, youre paines shall not be vnrecompenced althoughe you shoulde not take him in hande. Then the sayde Surgeon sayde, I will gladly goe with you, I pray God I may do him good. And when they were come to the rich Gentleman his Maister, the seruaunt sayde, sir, I hope God hathe blest you thys day, by my going forth: I met with thys good man by chaunce, who was going home from a poore manne hereby, whom he hath cured of a grieuous infirmitie, who thinks it was harder to be cured than yours: and when I knewe that he was a Surgeon, I desired him earnestly to sée you: who is come hither more at my entreating, than at his own desiring. To whome the Gentleman saide, sir, you are welcome: and to make fewe wordes and be plaine with you, if you can helpe me of this my intollerable gréefe, and of thys infirmitie in my legge, I will giue you for youre laboure an hundreth pounde, and twenty marke yearely, during youre life. Sir, saide the Surgeon, it is a greate deale to muche, it is more than I shall deserue. Wel, content thy selfe, said the Gentleman, if thou cure me, thou shalt haue no lesse. And the said Surgeon séeing his legge, and perceiuing the cause of his griefe and pain, was content to take him in cure. And so to conclude briefly, he helped the Gentlemanne within a short space, who according to his promise gaue to the Surgeon for his labour an hundreth pounde, and twenty markes yearely as long as he liued. Nowe, who is it that will not beléeue, but that it was onely God that ledde (as it were by a line) this good and charitable Surgeon to this riche man in paine, and did not onely prosper hym in the curing of him so spéedily, but also opened his hearte to giue hym therefore

Some Surgeons would not haue sayd so.

so liberally, bycause he was so diligent and willing to goe to help the poore without money, and refused the riche for much money.

SIVQILA. It was the Lordes doings I am sure: there are many rich men with vs, that in their pain & greefe woulde haue promised as much more: but when they hadde bin well, they woulde haue giuen a great deale lesse. Wel, I wil tel you another example whiche was with vs. A riche and a poore man chaunced bothe at one tyme to sende for a Surgeon, whyche Surgeon, preferring goodes before God, money before mercie, and the riche mans gifte before Gods reward, without any long pawling of the matter, went to the riche man, and refused to goe to the poore man. Who, when he came to the riche man, he toke him in hande, and with muche a doe he cured him at the laste: who gaue the Surgeon a greate reward for his laboure: and as the saide Surgeon was comming homeward, certayne theeues met with him, who did not onely spoyle hym of all the money he had, but also wounded him very sore, who with very much a doe, gote home, and falling into a consideration with hym selfe, said: God hathe worthily plagued me, bycause I refused the poore, and went to the riche: bycause I trusted to my selfe, and mistrusted God: and bycause I thoughte the riche mans payment was better than Gods payment.

This tale is to be marked.

Marke.

OMEN. Here wée maye sée the greate difference of the godly, whom God doth blesse, and the vngodly that GOD doth not prosper. The godly Surgeon that refused the rich, and went to the poore for Gods sake, did enioy greate riches that hée neuer looked for: and the other Surgeon that refused the poore and wente to the riche for moneys sake, had no good of his money that he was sure of, nay it was the cause that hée was so hurte and wounded.

SIVQ. and though this Surgeon was robbed of his money, and wounded of his body, yet I beléeue all that can not make our Surgeons to go to the poore where they shall haue no mony, & refuse ỹ rich whey they are sure of gret rewards.

Note.

OMEN.

OMEN. It is pittie, that there are not appointed throughoutall your Countrey, sufficient skilfull and learned Surgeons, with necessary yerely stipendes allowed them, for ẏ only helping & curing of the poore, that haue no mony to helpe themselues withal.

SIVQILA. It were very wel if it were so: but I feare in haste it wil not be so: yet commonly in oure Hospitals there are suche stipendarie Surgeons, for the helping of the poore and miserable wretches there. But I praye God, that they that can make the best frendes and fées, be not better attended, gentlyer handled, and soner cured, than the other that are friendlesse and monilesse. It may bee doubted.

OMEN. Surely, if there be any such with you: it is pitty they liue.

SIVQILA. Wel, I feare there haue bene such wyth vs, and yet haue liued without eyther trouble or harme.

OMEN. If suche a fellowe were wyth vs, and shoulde vse himselfe so, we would learne him such a lesson, that he shold not dare do the like againe as long as he liued.

SIVQ. And I dare vndertake for him, whatsoeuer he is, he wouldo not do it after his death.

OMEN. I will tell you how such a spitefull Surgeon, a very money man, was handled long since wᵭ vs. He was a stipendarie Surgeon in an Hospitall, in whiche Hospitall was a verye poore man, both monilesse and friendlesse, that had a great wound on his arme: which poore man was committed to this same Surgeon to bée cured. And though the wound was but a grene wounde, whiche mighte haue bin helped more spédily, and with lesse paine than if it had bene an olde sore: yet this harde hearted Surgeon, applyed vnto his woūd such pinching plaisters, both euening & morning, that almost night & day the poore mā was in perpetual pain, who then with great griefe of mynd sayde to his Surgeon. Oh sir, for Gods sake haue some compassiō on me, and heale me with more ease, for I am neuer able to abide this. Then said ẏ surgeon, you must giue me some mony to buy myldermedicines An example how a wicked Surgeō was vsed.

medicines, for the house allowes me none other than these: to whome the poore patient sayd, I hardly beleeue that, for the chiefe rulers of the house are to godly, that they will allowe rather suche thynges as you thynke meete which haue knowledge, than suche thynges as they thynke meete that haue no knowledge. Truly, if euery one in this house be cured in this order as I am, they wil rather goe out of the house vnhealed, than tarry here stil in hope to be healed. What? said the Surgeon, haue you found your tong, I wyl punishe you a little better for your prating: then saide the poore man, I beseeche you sir, vse me rather better than worse, and I woulde if I hadde a messenger, sende for some money for you. Mary, saide the Surgeon, you shall not want for a messenger, I wyll get one that shall do so muche for you: and forthwith the sayde Surgeon brought one vnto hym: howe much will serue your turne? said the patient to the Surgeon: a noble, said the Surgeon muste be the leaste. I woulde giue a thousande nobles, said the Patient, if I hadde them, rather than I would be in these tormentes and paines. I pray you, sayd he to the messenger, go to my mother dwelling in suche a streete of thys Citie, and desire hir, if euer she wil doe any thyng for me, to sende me a noble presently, to giue to my Surgion, for vntill he hathe it, I shall be in such torments, that during the same, I woulde gladly forgiue him that would kil me. Go quickly said the Surgeon, and tarry not, for I meane to tarrye here with my patient vntill you come agayne: then the messenger said, I will goe and not tarry. Ah sir, said the poore wounded man, you call me your Patient, nay I am rather youre Impatient, for small patience can bee in them that are so impatiently handled. If he, to whome your plaisters are applyed, is patient, (as you terme him) then he that neuer feeles them, muste needes be more pacient I beleeue. But truly this name Patient in this case is more auntient than true, and more commonly in wordes vsed, than in effecte performed. For Surgeons (I speake by proofe) make patient men impatient: then who wil beleue, that they make impatient men patient:

Note here and that that followeth.

patient, and therfore to haue this your poore Patients name hereafter better vnderstode, and the more verified, I thinke it is rather of suffering, (and that agaynst their will) than to be make and patient with their will. Then said the Surgeon, you haue made a very Clarkly collusion: to whome he sayde, I pray God at length you make no worse conclusion. I perceiue, said the Surgeon, you are Bookish: then said the patient: if I were as riche as I am poore, I thinke then you woulde haue termed it otherwise. Wel, all riche men are not learned, nor all poore men are not vnlearned. The state I am nowe in, is far vnlike to my education. God doth all thinges for the beste to them that he loueth, therefore I thanke him most hartily for this change. Then said the Surgeon, your messenger tarries very long, whereby I thinke he bringes no money with him. But if he bring no mony, I tel you one thing, you are like to haue a chãge within these two houres, such a change as you will not like. The Lorde forbid said he: I hope I can haue no worse chaunge at youre hands, than I haue had: and presently the messenger came, saying, I haue spoken with your mother, who hath no money nowe to send you, but she sayth you shall haue it to morrowe wythoute faile. Then saide the Surgeon, I will tell you more to morrowe, for when I haue mony, then you shal haue ease, for I cannot buy things with nothing. Then said the patient, I beseeche you take some pitie of me: you knowe my minde sayde the Surgeon, remember me and I will remember you. Then saide the poore wounded fellowe, seeing money will ease me, I wil go my selfe and fetch you money: you shal be sure to haue it before my next dressing: then said the Surgeon, bring me the money, and you shall finde me ready to shewe you what pleasure I can. Then the fellowe (vnderstanding that the Judge and Ruler of the Citie was a godlye, vertuous, and an vpright Judge, who vtterly abhorred such diuelish dealers as the Surgeon was) went immediatly vnto the Judge, and complayned of the Surgeon, telling him in al points how the Surgeon ha vsed him: to

No money no ease.

whom the Judge sayd, see that you tel me nothing but truth, & if this fal out accordyng as you haue tolde me, I wil make him an example to all Surgeons that shal come after hym. Yea, it is too true sayd the poore man, I haue witnesse of it if nede be: then the sayde Surgeō should be brought before him immediatly, & two or three other cunning Surgeons besides to iudge therein: and whē the Surgeon came before the Judge, and saw his poore impatient there, his countenance maruellously chaunged. Sirra sayde the Judge to him, are you a Stipendarie Surgeon appointed to such an Hospitall? Yea my Lorde, sayde the Surgeon: knowe you this fellowe here wyth the sore arme, sayde the Judge? I knowe hym well, saide the Surgeon. And I feare he knoweth you too well, sayd the Judge. Were not you appoynted to bee hys Surgeon for the curing of his wounde? Yes truly, sayde the Surgeon, and I truste I haue vsed him as an honest man oughte to do. Your countenaunce and colour, said the Judge, is as good as two witnesses, that you haue rather misused him. Howe long is it since you toke hym in hande? forsoth, saide the Surgeon, a month and something more. Then the Judge commanded the other Surgeons to loke vpon the saide poore mans sore arme, whiche, when they sawe, they sayde to the Surgeon that had it in cure, this is a greate sore and wyll not easelye be cured: was it a greene wounde or an olde sore when you toke it in hand at the firste? forsoth it was a greene wounde sayde the poore mans Surgeon, but it was in an euill case, bycause hee came no sooner to me than hee didde. Take heede thou lye not sayde the Judge, for I wil assure thee, for euery lye thou tellest before me here, I wil make thee pay ful dearly: then saide the poore wounded man, I coulde not wel come sooner to you, nor to any other, for you were appointed to bee my Surgeon, and to cure me within two houres after I was wounded. Did not I (sayd the Judge) bid you beware of lying: I holde you a wager, youre lye wil neither gaine you

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leaseno᷑ land. Then saide the Surgeons, alas po᷑re fellowe, thou hast not bin wel vsed, fo᷑, being a græn wound, ẏ wo᷑st of vs thræ would haue taken vpon vs by Gods grace (if thou hadst come to vs a day after thou camste to this Surgeon) to haue wholly and perfectly healed this wonnd, being in this place, within thræ wæks at the furthest. How long hath this man had you in hand, said they: Fo᷑soth a moneth and odde dayes: and now I am a great deale wo᷑se than I was at the first: & what paines he hath put me to euer since, bothe night & day, it would lament you if you knew it. We belæue thæ, saide the Surgeons. Then belike, said the Judge, hæ hathe giuen him some co᷑rosiues to put him to paine, & kæpe him longer from healing, either to get some money of him, o᷑ else to trye some maisteries & practises vpon hym, o᷑ rather both. Truly, said the Surgeons, it is not vnlike, fo᷑, if he had vsed him o᷑derly, honestly, & accо᷑ding to our Arte, he might haue put him to small paine, and healed him perfectly befo᷑e this time. Then ẏ po᷑re wounded man said, I know not how he practised with me, but euer whē he dressed me, most commonly mo᷑ning & euening, I was in suche extreme paines & intollerable to᷑mēts fo᷑ 8. o᷑ 9. houres after at the least, that I had bin almost as good to haue sit in the fire, sauing fo᷑ burning my body and bones: Then said the Judge to the wicked Surgeon, Oh cruel cut-throate, O tyrannous to᷑men-to᷑, and sæd of Sathan: hadst thou none to proue these painfull practises on, but on this thy Christian brother? Fo᷑ he is thine owne brother, if thou euer meane to haue God to be thy father: surely an honest heart, o᷑ a merciful mind, would neuer haue tryed suche painefull practises on a Turke o᷑ a Iewe, nay scantly on a Dogge if he loued him, muche lesse on thy brother whome thou arte bounde to loue as thy selfe. My Lo᷑de, said the po᷑re man, it sæmeth he put me to these greate paines to get some mony of me, fo᷑ he said to me, that if I woulde giue him some money, he woulde vse me easely and gently, & vpon that I sent this messēger ẏ is here, to my

Note the Iudges wo᷑des.

mother for a noble to giue him (which was his requeſt) was it ſo ſayde the Judge to the meſſenger? Yea in dæde ſayde the meſſenger: but when the Surgeon ſawe that I came againe without money, he was very angry, as it ſæmed: and this poore man moſte pitifully deſired him to be good vnto him, and to let him haue ſome eaſe, but he aunſwered hym churliſhly, and ſaid, when I haue mony then you ſhall haue eaſe. In dæde my Lord, ſaide the poore wounded man, theſe were his very words, and he telleth nothing but the trueth. What was the cauſe, ſaide the Judge, wherefore hæ would haue a noble of thæ. Forſoth ſaide the poore man, he fayned to me, that the houſe did allowe hym none other medicines than ſuche as he dreſſed me withall: therefore you muſt giue me mony, ſaid he, to buy more mylder medicines. As thogh, ſayde the Judge, the houſe allowed no ſalues, but ſuche as woulde put poore men to paine, and kæpe them long from healing. Come hither ſir Surgeon, ſayde the Judge, howe like you this geare? what can you ſaye for youre ſelfe? To whom ỳ Surgeō ſaid nothing, but hanged down his head, ỵ was aſhamed. Thē ſaid the thræ Surgeōs, ſurely my Lord if he ſaide ſo, he hathe ſhamefully ſlaundered that famous houſe, and the mercifull Maiſters of the ſame: For doubtleſſe, no Surgeon belonging to the ſame, nor to anye ſuche other houſe, but are allowed to the vttermoſte for anye thing whiche they ſhal deſire or thinke mæte for the eaſy and ſpædy curing of their patientes. I knowe it is ſo, ſayde the Judge, or elſe theſe houſes might more worthily be named tormētors of mē than helpers of mē. And then he ſpake to the pittileſſe Surgeon, ſaying, what horrible hearte haddeſt thou, to torment this poore fellow, and to be quiet thy ſelfe? howe couldeſt thou craue money of hym that hadde none, whyche was more mæte to aſke thæ whyche hadde ſome? What a maruellous diſpleaſure haſte thou wrought vnto this poore fellowe? thou haſte not onelye tormented him lyke a Tyraunte, but alſo thereby haſte

broughte

brought his wounde into suche a case, that if it be possible to helpe it, yet it will be long a curing. Then sayde the Iudge, I cõmit the curing of this poore mã into one of your hands, that belongs to that Hospitall where this poore man is allowed to be succoured and helped. Then one of them sayde to the Iudge, (that was a stipendarie Surgeon of that house,) I wil be content to do my diligence to him, as muche as I am able. Then sayde the Iudge to him, I néede not bid you vse him well, for here is one (meaning the cruell Surgeon) ere it be long, will teach you how to vse him, and also wil be a sufficiente warning to all other Surgeons hereafter, to helpe their patients, as quietly, as orderly, and as spœdilye as they maye. And bycause, (saide the Iudge) to the wicked Surgeon, thou wouldst haue hadde a noble of him to set him out of paine into ease, I iudge now that thou shalt giue him foure nobles, bycause thou didst putte him out of ease, into paine. Saying further to him, aunsweare me to one thing that I shall aske thée, what is that short sentence of Christe, that the King commaundes so straightly to be kept: to whõ the Surgeon aunsweared, What so euer you woulde that men shoulde do to you, euen so do yee to them. Then sayde the Iudge, thou haste sayde well, and better than thou haste done. Hast thou of thy conscience done to this poore man, as thou wouldst haue bene done vnto, if thou hadst bene in the like case? No truely sayde the Surgeon: if thou hadst sayde otherwise (sayde the Iudge,) euerye one here woulde haue thought ỹ hadst lyed. And now bycause thou hast done vnto this man, as ỹ wouldst not be done vnto, therfore thou shalt be done vnto as thou hast done vnto him. So that I do here openly Iudge, that the executioner shall giue thée suche a wound on thyne arme and in the like place, as this poore mã had at the firste. And I commaunde you that are the other two Surgeons here, to dresse him euerye euening and morning with suche pinching playsters, and extreame corrosiues that he may be in cruell torments and paynes eight or nine howers after euery dressing, and continew thus with

a good iudgement.

him a month at the leaſt: marye haue a reſpect in the meane ſeaſon, through your good knowledge and diſcreations, to vſe the wounde in ſuche order, that after it may be perfectlye and well cured: and he ſhal be at the onely coſtes and charges for the curing of it. And if he be not then able to doe it, you ſhall be allowed therfore, out of the Hoſpital of this Citie, where this poore man is ſuccoured, relieued and helped, not thinking they ſhal be much troubled againe to pay for the cures. And alſo I Iudge, bycauſe he did make a manifeſt lye before my face, that he ſhall not ſpeake of thrée monthes after he is perfectlye healed, vnleſſe through ſome vrgent matter he bée called or willed to ſpeake before anye magiſtrate, ruler or Iudge, and all that whyle he ſhall weare on his ſléeue, an H: and L. which ſignifyes a hurtfull lyer. And this is my full and determyned iudgemente in no wiſe to be reuoked: and bycauſe I woulde haue my Iudgemente herein the more ſtraightly done, I wil my ſelf ſée ỹ woũd made in hys arme: therfore let the executioner come hither with ſpéed. And whẽ the executioner was come, the Iudge forthwith commaunded him, to make a wounde according to his Iudgement in the ſaide Surgeons arme: and then he committed him to the other two Surgeons, to be vſed and ordered in all poyntes according as he before had Iudged.

SIVQILA. Truely the cruell cutthrote Surgeon was vſed according to his deſerts: the poore miſuſed men in your Countrey are maruellous happy, that haue ſuche good and vpright Iudges, that will encline to neyther hande: that wil be allured by neither friende, letter, nor brybe: that wyll heare the poore as well as the riche: and wil fauour the matter, not the man: and that will haue all things tryed only by trueth, and that with ſpéede, and without delay. I feare many poore impatient patients with vs, that haue no pence to pay, are manye times in the like perpleritie: but if ſuche orders as you haue, were obſerued for ſuch with vs, they wold be aduiſed twice, or they vſed their patientes ſo once. Well,

though

thoughe all the Phiſitions and Surgeons with you are ſo godlye charitable, and had rather helpe the poore for Gods ſake without money, than the riche for money: yet we haue diuerſe noble women with many Ladies and gentlewomen, who thoughe they are not ſo learned as manye are that profeſſe the ſame, neyther can talke ſo well as ſome of them cã tattle: Yet God ſo protectes them in their procædings, that they do good to many, help many, and cure many, not only being at all the charges themſelues, but alſo moſt charitablye, relieues and ſuccours the poorer ſorte, with meate, drinke and money. But we haue a greate ſort of runnagate Phiſitions & Surgeons, whoſe chiefe knowledge is, in their tongs, & will talke much, and promiſe much: and yet performe little, naye rather, whiche is an occaſion that honeſt, learned, and expert Phiſitions and Surgeons, comming into a ſtraunge place and knowne to be of that profeſſion, are as well credited, as they that doe borrowe of euerye one, and doe paye to neuer a one. Pedlers are preferred before them, and Tinckers are taken to be the honeſter menne: and why? bycauſe the Pedler perhappes throughe ſmoothe wordes, and two or thrée lyes, decepues them that he deales with, of two or thrée ſhillings, and warrauntes that for the beſte, which is not the worſte, yet they enioye that they buye, and haue that they lacke: and if the Tynker mende one fault, and make two faultes, yet a groate or two is able to recompence the wrong he hath done. But theſe fayre flattering Phiſitions, and theſe ſuttle ſuckers, ſurnamed Surgeons, throughe pleaſaunte perſuaſions, will get of them that be in paine and griefe, twentye or thirtie pounde, for ſo muche ſtuffe, as perhappes did not coſte them a groate, whyche happily killes them outrighte, or elſe puts them in greate daunger of theyr life. And then they are enforced to flye into another countrey for newe credite, for theyr olde is gone.

OMEN.

OMEN. If such runnagate Phisitions and Chirurgions be suffered to do so, it is no maruell thoughe thereby the honest and learned Phisitions and Surgeons be muche discredited: truely I thinke you haue eyther no lawes for these and suche mischieues, eyther they are to weake to shote at suche markes, or they are like to a Bow that is set vp in a corner, and neuer shotte withal.

SIVQILA. In deede as you say, our lawes are too milde for such mischiefes, and also are not executed to extinct suche euils. But I beseeche you, may I be so bolde to knowe of you, whether any of your marchaunt men or any other, may lawfully conuey or carry out of your Countrey, any of your chiefe commodities which your soyle of it selfe doth breede?

OMEN. We haue lawes and statutes, wherin are expressed, what things are not to be solde, carried, or conueyed out of our Countrey into forraine nations.

SIVQILA. But what is the punishment of the offendors in that case?

OMEN. He or she, whosoeuer it is, shal be borne in peeces for the firste faulte, with foure strong horses: and if he committe the like offence againe, he shall haue the kings pardon for it.

SIVQILA. He may haue so wel ynough.

OMEN. And the eldest sonne of euerye suche offendour, shall be compelled to weare on his sleeue, a Viper formed in some mettall, signifying, that as the Vipers are destroyers of their mother, and gnawes out their mothers bellye: so the Father of this man that weares the same, was a destroyer of his countrey, that did nourishe and breede him vp. And the sonne shall neuer after beare anye office, or be accepted to any charge appertaining to ỹ Commõ wealth. And if he haue neuer a sonne, then his eldest daughter shall weare the same vntil she be marryed: and if he haue no daughters, or if all his daughters be marryed, then hys wife (if he haue any) shal weare the same during hir widowheade. And if he haue neyther sonne, daughter vnmaried, nor wife,

wife, then there ſhall be a ſigne of the Viper ſet at the doore of the offendor, where he dwelled at the time, when he was apprehended for the facte, which ſhal remayne there vntaken downe, twentie yeares at the leaſt: and he ſhall forfeyte all his goods, the one halfe whereof ſhal be to the kings vſe, and ỹ other halfe to the vſe of the reuealer. And whoſoeuer ſhal knowe of his ſaide offence, and ſhall conceale the ſame foure and twentie houres after he firſte knewe it, euerye ſuche offendour ſhal loſe hys righte hande, and the fourth part of all hys goods, and euerye one of them ſhall weare the badge of the Viper on their ſleeue during their life. And the ſame goods ſhall be emplyed to the vſes aforeſayde. And if anye of them that is acceſſarie with him, or made priuie to the facte, do reueale it within foure and twentie houres, he or ſhe ſhal not only be pardoned of his or hir offence, but alſo ſhal haue the forfeyture that belongs to the reuealer thereof. Marke.

SIVQILA. Yea marry this lawe is ſomething like, if it be wel executed.

OMEN. Nay marke this one thing, we are well aduiſed before we make laws, but when they are made, we had need be double aduiſed ere we doe breake the ſame lawes, or elſe we ſhal be ſure to pay the penalty therof.

SIVQILA. Yea ſo it ſhoulde be: then you take not gauds for good ſtuffe, trifles for your treaſure, nor vaine needeleſſe things for your neceſſarie and ſubſtantial wares.

OMEN. No I warrant you: but if there were no ſuche law with vs, or it were winckt at as yours is, & not ſeuerely executed, truely all our marchauntes are ſo godly, charitable, obedient, and ſo commodious to their Countrey, that they woulde not (thoughe they might haue neuer ſo greate gayne thereby) conuaye or carrie anye commmodityes out of their Countrey, nor bring anye diſcommodities into their Countrey.

SIVQILA. Truelye I dare not ſaye ſo muche for all our Marchaunts, for (verilye I beleeue ſome of them, for their owne priuate profit, their greedie gaine, and to gather goods,

coulde be contente to conuey out of their Countrey, Wooll for worse wares, Leather for Lacans, Lead for Lymmons, Honny for Hobbyhorsses, Corne for Caules, Butter for Babies, Weyre for Bracelets, Tallow for Trifles, Money for Marmesets, and if they could, God for the Diuel: but though the law of God can not teache them to obey their Prince, the law of nature to loue their countrey, nor the law of ỹ realm can refrayn them to spoyle their Cõmon welth, yet if we had your seuere law, and as well executed on two or three of the first offendours without any pardon, as yours is: we should haue as many good merchãts against their wil, as you haue, by your report, with their wil.

Note this.

OMEN. I doubt not that.

SIVQILA. Is there anye with you sir that will breake their promise?

OMEN. No not one in all our whole Countrey: we haue the faithfullest meaners, and truest dealers, that are in all the world. We take great aduisement, before we speake or promise, and what we speake or promise: but when it is once spoken or promised, it is as sure to be kept or performed, as though the partie that promised it were bounde in a thousãd pounde.

SIVQILA. Perhaps the partie that promised the thing, was able at the time of the promise, and yet vnable at the day of performance.

OMEN. Then he must goe before his day, to the partie to whom he promised the thing, shewing him his misfortune or losse: who doubtlesse will be so charitable and pitiful, and be so sorie for his neyghbours mishap or losse, that he wyll graunt him whatsoeuer he will reasonably require. For we haue suche a charitable loue one to another, that we counte our brothers or neyghbours losse to be our losse.

A maruellous loue.

SIVQILA. What if he should be so harde harted that he would not graunt him his reasonable request?

OMEN. Then the partie that promised, must bring sufficient witnesses to the Iudge of his losse or hinderance, or of his

his disabilytie to performe his promise, since he promised it: wherevppon the Iudge will take order therein, as he shall thinke good. And the Iudge shall committe the cruell and harde harted man to prison for three monthes, to whome none shall graunte anye requeste or petition all that while.

SIVQILA. Truely I woulde all suche stonye hearted wretches were so serued. But what if the partie that promiseth, be able to performe it, and yet breakes hys promise?

How promise breakers are vsed.

OMEN. Euery such promise breaker shal be compelled to performe it, by ỹ award of the Iudge, whether he wil or no: & al the promises that haue bin made to him a yere before, shal not be performed nor kept to him: & they ỹ be to any commoditie thereof, one halfe thereof shall be employed to the vse of the King, and the other half therof shal be bestowed on the relieuing of his next poorest neyghbours: and he shal weare on his sleeue a twelue-month after, these wordes following: (a promise breaker) giuing men warning thereby, not to deale with such a discredible person.

SIVQILA. But what if one promise more than he is able, and take mony for that he is not able to performe?

OMEN. Then he shall be whipt three seueraltimes, and shall pay to the partie deceyued three times as much money as he receyued, and he shall weare on his breaste a twelue-month after in parchment, these words, (this is a deceiuer.) And euery one that is a deceyuer or a cosiner shall be thus serued.

SIVQILA. But what if he haue consumed and spente the money, and be not able to pay the same forfeyture?

OMEN. Then he shall serue eyther the partie deceyued, or some other, vntill the sayde money be runne out or discharged.

SIVQILA. If deceyuers and cosiners, were so vsed with vs, we shold not haue half so many win a while as we haue. There are a great sort with vs, ỹ cares no more for cosining

and deceyuing of their very friendes, (muche lesse their enimies) than a Horse cares to runne from his maister and let him come after on foote.

OMEN. If they care no more, then they care not verye muche. Surely there is suche credite and trust betweene one and another wyth vs, that there is almoste neuer any wryting made betweene partie and partie.

SIVQILA. And truely there is suche euill meaning, and false dealing with vs, and so little credite and trust betweén one and another: (yea though the matter be neuer so smal) that ther must be writings and bonds, and al little ynough. For let the writings be neuer so firmely framed, so aduisedly drawne, nor so perfitlye pende, yet some more curious to doe harme, than carefull to doe good, will prye in the same so narrowly, that they will finde such a hoale, that the parties (if they be not the wiser) shall poure through the same more money then they shall euer be able againe to putte in theyr pouch. Truely men are maruellously altered, for in old time when they knew lesse trueth then we do, they vsed lesse falshode than we doe. And why? truely tenne lines then, was sufficiente for a thousande pounde a yeare: but a thousande lynes now, is scant sufficient for ten pounde a yeare, Wel I am enforced to say, that truth and simplicitie did dwell then togither, but curiositie and falsehode, are now ioyned in fellowship. But I pray you sir tel me, wil any wythyou sel their landes, or let their lands twice, or not? Note this.

OMEN. What meane you by that? how can one sell or let his landes more than once?

SIVQILA. An honest man can not, but a craftie Harlot maye. Belyke it is little vsed in your Countrey, bycause you make it suche a maruell. There are manye wyth vs more false than faythfull, more craftie than credible, and more shameleslie than shamefaste, that woulde, if they coulde, sell or let their landes to tenne seuerall persons one after an other, so that they might haue money for it so many times.

OMEN.

OMEN. I muse what such myschéeuous men doe meane. They little remember the worthie sentence of Christ, which is, Whatsoeuer ye would that others should do to you, do euen the same to them: I am sure they would be loath that other should handle them in that order.

SIVQILA. Be bold of that: for though they are content to sell so: yet they are not content to buie so. They shewe themselues of whome they are: the godlie and charitable do liue faythfully, and fearfully heare, and referre all to God at the last ende: But the wicked, craftie and deceytful, care not howe they liue here, and referre all to the Diuell at the laste ende, who will shew them such friendlie fauour in Hell fire, that they shall be alwayes in tormentes, and neuer in ease, euer a broyling and neuer burned, and alwayes a dying, and neuer dead: and then they will wish, (but too late) rather to haue giuen their landes once to the relieuing of the poore, for nothing: than to haue solde the same so ofte for much mony, or for some thing.

A greate difference.

OMEN. Truely we haue suche excellent orders with vs, that none, excepte they list, néede buie or hire any entangled landes: then you may be sure none (though they were so minded) can sell, or let them more than once.

SIVQILA. That is a very good way, how is that?

OMEN. Forsooth all déedes and wrytings of any lands, tenements, houses, woods, or such like, that are solde, giuen, or mortgaiged, vpon what estate so euer it be: and also all coppie holdes and leases of any maner of grounde, house, tenement, or of any thing whatsoeuer, and all other writings of any importaunce, are truely examined, registred, or recorded in the Citie or Market towne: nerte to the landes, ground or houses, or any thing solde, giuen, mortguaged, let or demised, which is not only a greate ease to euery one, to haue quickly and with smal charge the coppie of any wryting they desire: but also a maruelous commoditie, if any déede, euidence, or wryting, be loste, burned, defaced, conueyed, or stolne: for that they may haue the same wryting there registred and re-

corded, written faire, and sealed with the Seale of the Office, whyche sealed wryting shall bée then of as greate force, as the writing was, that was lost, burned, defaced, conueyed, or stolne. And there the Recorder doth kéep a true and briefe note in a booke appointed, for euery suche déede, writing, coppy holde, or lease, whereby anye maye perfectlye learne, whether any landes, tenementes, houses, or anye other thing is sold, giuen, let by coppy, or leased, & by whom, and to whom, and at what time, which, if he perceyue to stād frée, then he maye buy it, or take it by coppy or lease, if not, then he may refuse the same.

SIVQILA. But what if the parties doe not, or will not register the same?

OMEN. Then euerye suche déede of gifte, writyng, coppye, lease, and the thyng therein solde, gyuen, coppyed, leased, or otherwise conueyed, is vtterly voyde and of none effecte in the lawe, vntill the same be perfectly examined, and registred, or recorded, in the place therefore appoynted.

SIVQILA. Yet the cosiner maye deceiue the true meaning man herein, for, if the Register be of a corrupte conscience, and take a bribe of the cosiner, he may lye to the party that commeth to enquire or search, and say, there is no suche thing solde, giuen, or otherwise conueyed, by any such party as the enquyrer doth moue.

A good waye to preuent such a mischefe.

OMEN. Yea, but we haue a salue will heale that sore: for the Register then presentlye muste deliuer to him that commeth to enquire, a briefe note written in Parchement, of the thyng searched for, the name of the thing, where it lyeth, the name of him or hir that the enquyrer desireth to knowe, whether hée or shée hathe solde, gyuen, or otherwayes conueyed the same thing searched for, the name of the enquyrer, and the name of him or hir for whome it is searched: and besides this, the examiner shall write vnder all the same, that no suche thing searched for, is registred at that tyme in hys Booke, wyth the yeare, moneth, and daye,

daye, of the same searche : and further, shal subscribe his owne name wyth hys owne hande, whyche writing shall after witnesse agaynste the examiner (if nede be) if anye suche thyng searched for, shoulde after be founde to be registred.

SIVQILA. This is suche a hedge, that a Theefe cannot wel leape ouer. Truly this generall regiſtring or recording of writings, is bothe a common commoditie to youre countrey, and a greate ouerthrowe of a number of mischieues: it cleane cutteth off deceiuers or cosiners, from selling or letting their landes twice, muche lesse thrice. Yet fully, as it were with one stroke, suppresseth all forgerie of euidences & writings. For, who will forge any writings vnlesse they may sucke some gayne thereby: what do writings preuaile if they be not lawfull: they maye counterfaite them if they list, but they cannot confyrme them if they would. For, no writings (as I perceiue) can be registred or recorded with you, vnlesse the seller and the buyer, the giuer, and he to whome the thing is giuen, and the letter of the lease and the taker of the lease, doe bothe consent before the Register or Recorder, and seale the writings as theyr dedes: and no writings are of anye force, vntill they be perfectly examined and registred. And you maye be sure, that no counterfayte or forged writyng wyll be perfectlye examined, and registred, thoughe the deceyuer and cosiner coulde be contente therewith, vnlesse the party that shoulde be deceyued and cosined, doe graunte vnto the same before the Register, which I thinke neyther the cosiner wyll goe aboute to procure, nor he that is to be deceyued, will affyrme or allowe. And thoughe manye Babes haue bene beguyled, wydowes wronged, fatherlesse defrauded, the poore preuented, the guiltlesse beguiled, and the simple deceiued, right ouerthrowen, and Trueth trode vnder foote, by filching, purloyning, stealing, burning, spoyling, tearing, and other craftye conueying of writings, to theyr vtter vndoyng,

to

to the displeasing of God, & to the maintainance of mischéefe. Nowe all this, your worthy order of registring of writings hathe pluckte vp by the rootes. For if youre people were as wicked as they are godlye, yet whiche of them woulde goe aboute to filche, purloyne, burne, spoyle, or conuey any writing from any body, if it woulde do them no good, and the other no harme: or if they were sure, that the party frō whom they toke it, should haue the same again. Who would steale a horse, from any if he wiste he shoulde haue no good of him? or, if he knewe certaynly that the owner of the horse should haue his horse againe, whether he would or not?

Omen. None I thinke. Wel, what with the godlye disposition of your people, and what with this good order of registring of writings, there is not one in all oure Countrey that doth take awaye, filche, spoyle, or conuey anye writing from any, neyther doth forge or counterfaite anye déede or writing.

Sivqila. No more there woulde or coulde be with vs (as wicked as they be) if we had your order, and so executed for the registring of writings as you haue. We haue lawes for the punishing of suche offendors, but howe many fewer there are thereby, I knowe not. But howe many I woulde there were, I knowe.

Omen. Whether were it better (if it were possible) to haue your goods safe from stealing, or to haue them stolne, and to haue the théeues hanged for the same?

Note this.

Sivqila. In my conceyte it were much better, that no goodes shoulde be stolne, nor no théeues to be hanged therefore, whiche is a double commoditie. but in the other, men lose their goodes, and théeues lose their liues, whiche is a double mischiefe.

Omen. You haue sayde verye truely.

Sivqila. Euen so it were a great deale better, to haue neuer a cōueyer, purloyner, spoyler, nor forger of writings, as you haue, and neuer one therefore to be punished: than to haue writinges stolne, spoyled, defaced, and forged (to the hurte

hurte of many) and to haue the offendors punished therfore: whyche sore beeing thoughte vncurable, youre soueraigne salue of registring woulde quickly heale.

OMEN. I haue tolde you what it hathe done with vs.

SIVQILA. Yea, and I woulde it might do so wyth vs. Surely, thoughe we haue mercifull Magistrates, godlye Gouernours, sage Superiours, pollitike Rulers, and wittie Counsailoures: yet we haue a great sort that are so greedy of gaine, so madde of mony, and so mindeful of mischef, that they are as muche ashamed to committe these offences, as a horse is loath to eate his meate when he cõmeth newly from labour.

OMEN. Then I dare boldely saye, a little small sinne will not make them to shrinke. This one thing doeth make me to muse, we that are more godly and charitable, haue more straighter and seuere lawes than you: and you that are more wicked and enuious, haue more mylder lawes thã we.

SIVQILA. It is so, but I could be content that it were not so. Sir, I beleeue you haue neuer an Usurer in all youre Countrey.

OMEN. The name is so strange vnto me, that I knowe not what you meane thereby.

SIVQILA. You are the more happy that you knowe thẽ not: yet the more happy you feele them not: but the moste happy of all, that you followe them not. If you hadde bene aswel bitten with suche beastes, aswell stung with such Serpentes, and aswell gnawne with suche Vipers as we, you would haue knowne them by their name as wel as we. By their name they signify Biting, but by their deedes they procure altogither Killing: and maye I truste you? haue you neuer an Usurer among you?

They knowe not what vsury meaneth in Mauqsun.

OMEN. No truely, you are as god talke to me in that tongue that I knowe not, as to speake that worde to mee.

SAQILA. Though it be not wel knowne with you, it is

a little to wel knowne with vs, euerye boy or gyrle with vs can tel you what an Vsurer is: they are suche pinchers, that they are able to make Lordes without landes, Gentlemen wythout goods, Merchants without mony, and themselues without honestie,

What vsurers can doe.

OMEN. These fellowes are more fitte for the Fende, than to inhabite among honest men: we stande in nede of no resuche, but if we had anye suche (whatsoeuer they be) we would make them do otherwise. I pray you what kinde of persons are they?

SIVQILA. Forsoth we call them Vsurers, that lende out their money for gaine: who will be sure to haue an vnreasonable interest therefore, or else they will haue the parties that borrowes money of them wrapt in Statutes, and Bonds, that if they breake their day, they will so pinch thē, that they wil haue perhappes tenne tymes more, than the valewe of their money whiche they lent.

OMEN. But will they haue no remorse of the partye, if he chance to forfaite his bonde?

SIVQILA. Yes, perhappes some will, and some will not.

OMEN. Then belike these Vsurers you speake of, lyue vdelely, of the spoyle of other?

SIVQILA. I muste nedes confesse they do so.

OMEN. Oh detestable trade, oh drifte of the Diuell, oh snare of Sathan, these Vsurers I perceiue are they that *Dauid* speaketh of, saying Who shall dwell in the Lords Tabernacle? He that is innocent of handes, &c. And hathe not putte hys money to Vsurie: Then they that put their mony to Vsurie, muste nedes dwell in the Diuels denne, where there is nothing but woe, sorrow, dole, mourning, howling, torments, paines, wæping, and gnashing of tethe, and that for euer and euer worlde without end.

It is good to take heede of this place.

Warke. SIVQILA. All the deuises you haue, cannot driue it into some of their heades, that it is diuelishe or damnable.

OMEN And all they can not make me beléeue, that it is godly

godly and charitable. If it hadde bene good, Christ would haue commended it in the Gospell, and bycause it is euill, God hathe forbode it in the olde Lawe.

SIVQILA. There are some Vsurers, that, though they take it to be a great offence, doe lighte so muche of their own repentaunce, and of the mercy of God, that I pray God they dye not without both. Christ bade his holy Apostles Watch and pray, leaste they shoulde fall into Temptation: Nowe, seeing it behoueth the good and godly to Watch and Pray (if they meane to be saued) then can the detestable and wicked Vsurers, whō the holy Ghost saith shall not dwell in Gods Tabernacle, looke to be saued, by sleeping and slumbring still in Sinne, and to watch and pray neuer a whit at all? These are the delectable dreames that the Diuell deludeth them withall. Whiche of the godliest and perfectest menne of the earth can warrant himselfe from sodayne death? Whyche of them all can saye, that they can repent when they will, and be forgiuen when they list? Whyche of them is able to loath his leude life at any tyme? Which of them can sigh and sorrowe for his sinnes at suche tyme as he shal appointe? Nay, whiche of them can saye, (and that truely) that they wyll suche a daye, and suche an houre, doe such a thing, and think suche a thing: for, thoughe it be easie to saye it, yet they are not sure to doe it: for perhappes the partie may be lame, sick, or else dead, whereby he can not do it: and perhaps the party may be asleepe, whereby he can not thinke it: yea and perhappes neyther lame, sicke, dead, nor asleepe, and yet maye haue cleane forgote it. Now seeing the godly men can make no warrantise hereof, then howe can the vile and wicked Vsurer, and other abhominable Sinners, be safe from sodaine death, repent when they liste, be forgyuen when they will, or doe what they determine, or thinke what shall please them? Therefore I beseeche GOD, that these wicked Vsurers, and all other careleste sinners, maye repent their sinnes here in time: maye aske mercy here in

a good praier.

This is worthy ỹ noting.

time: maye bée forgyuen throughe Chriſte here in tyme: and not to dryue off till after they be dead, whyche wyll bée oute of tyme: whiche the Diuell that lulleth them here a ſléepe in their ſinnes, knowes well ynough.

Omen. Yea, and they maye ſléepe long ynoughe ere hée will once awake them. Wel, let them be ſure of one thing, thoughe hée ſuffer them to ſléepe here as long as they liſte: he wil let them ſléepe in Hel neuer a whitte. Why doe you ſuffer theſe Uſurers in your Country, wherfore do you not cutte them off?

Sivqila. We cannot if we woulde.

A lawe for vſurers.

Omen. Nay, you wil not if you might. Now I remẽber, that wée haue an auntient lawe agaynſte Uſurers, but it was cleane out of my minde: whiche, if it were authorized, and throughly executed with you, I woulde laye a waiger, if you hadde tenne thouſande Uſurers nowe in youre Countrey, you ſhoulde not haue one at the twelue-moneths end.

Sivqila. At all aduentures I woulde we hadde it, what is it I pray you?

Omen. Our lawe is, that if any lend mony and receiue anye thing for the loane thereof at the lending of the mony, or ſhall or oughte receiue anye thing ouer and aboue the ſumme lent, at any time after, then the lender of the ſame money ſhall haue his right hand cut off for the firſte offence, and ſhall forfaite the one halfe of all his goodes, which ſhall be equallye diuided in thrée partes, one parte whereof ſhall be to the vſe of the King, one other parte to the reuealer, and the thirde parte ſhall remayne as a ſtocke in that Towne where the Uſurer dwelleth, whiche ſhall be lent as occaſion ſerueth, to the poore that ſhall ſtande in néede to borrowe, vppon a ſufficient guage, wythoute paying of anye Intereſt at all therefore. And none, vppon payne of loſing of theyr hande, ſhall lende anye thyng to the ſayde Uſurer, for the ſpace of fyue yeares after. And the partye that borrowed the ſame money to intereſt, ſhall

for

for the firste time so borrowing, haue the forefinger of his or hir right hand cut of, and shall forfeyte the fourth parte of all his or hir goods, whiche shal be deuided and imployed to the vses beforesayde. And euery one that knowes of the same contracte and bargaine, that conceales the same foure and twēty houres, shal lose likewise their forefinger & the fourth parte of their goods, to be employed to suche vse as is before mentioned. And if the Vsurer reueale the same firste of all other, then he shall saue his hande from cutting of. And if the partie that borrows the money to interest reueale the same first of al other, then he shall saue his finger and his goods frō forfeyting, but he shall haue his right eare cut of. And if any beside, that is priuie to the same contract and bargaine, doth reueale it before an other, then he or she shall saue the forfeiture of their goods, and shall saue their finger, besides euerye such a one shall haue that that is his due to the reuealer. And if any Vsurer offende (as is aforesayde) the seconde time, hée shall be deuoured to death with Beares, and then he shal bée sure not to commit Vsurie the thirde time, and then also hée shall forfeyte all hys goods to be imployed, as before sayde. And if any borrow money vpon Vsurie the second time, the same partie shal lose his right hand, & the one halfe of al hys goods, and if he reueale the same (as is beforesayde) then hée shall lose but his forefinger. And this is the penaltie likewise of euery one that is made priuie of the same, vnlesse hée reueale it, (as before is sayde) and then he shall haue as appertaines to a reuealer. And euery one that shal borrow money vpon Vsurie the thirde time, and that shall be priuie of the contract, and shall conceale the same, then euerye suche a one shall suffer death. But if the same borrower doeth reueale the same first of all, then he shall saue his life and hys goods, but he shal haue his right hande cut off. And if anye of them that are priuy of the same contract, reueale it, then they shal saue both life and goods, and shall haue the due that belongs to the reuealer thereof.

SIVQILA. Oh this were a worthy lawe for our Vsurers,

if we had this lawe, and wel executed, the Vsurers durst not trust to their starting holes as they doe: this law woulde so lincke them, that some might be so madde to lende, yet who woulde be so madde to borrow: and though the Vsurer must nedes lament his losse, yet the borrower could not laugh at his winning: the lender would be so afrayde, that the borrower woulde bewray him: and the borrower woulde be so afrayde, that the lender would bewray him: and both the lender and the borrower woulde be so afrayde, that they that were priuie to it, woulde bewraye them: and they that were priuie to it, woulde be so afrayde that one or other woulde bewraye them, that surely in my iudgement there woulde not one Vsurer be founde in all our Countrey within one moneth: and then I hope, we shoulde haue some lende theyr money for nothing, though none now almost wil lende but for something. And is ther none in your Countrey that euer did breake this law?

Note wel.

OMEN. No truely, we leade our liues chiefly by the line of Gods lawe: and we feare a thousande times more the breaking of Gods lawe, than the disobeying of mannes lawe.

SIVQILA But with vs are such, as neuer a whit care for Gods lawe: and if they feare any, it is mans law. But if the whip of the law be not made of suche cutting cordes as wyll fetch the skinne from the sides, the flesh from the bones, and the life from the bodie, they care no more for it, than a dull Jade doth regarde a rodde of rushes.

OMEN. Truely they are such fonde fooles, that they feare that is feareless, but they doubte not that is to be dreaded. For the breaking of mans lawe, can but punishe the bodie a while, with some worldly paine: but the breaking of Gods, will moste dolefullye, painefullie, and fearefullye, punishe both bodye and soule euerlastinglye in the furious flames of Hel fire. Therfore they misse the marke much.

SIVQILA. And you misse it a little, be not angry thoughe

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I degresse, for you say the breaking of the law, will make vs be punished in Hel: then I am sure that euery one shal be punished in Hell. For euerye one from the beginning of the worlde (except Christ) hath broken the lawe: and thoughe a man may fulfill one of the tenne commaundements, whiche in all points is very harde for him to doe, yet it is impossible for anye to kepe and fulfil them al. Which lawe I may compare to a Ladder of tenne steppes, whereof thoughe one goe vp nine of them perfectlye and well, yet if the tenth burste or breake, or if he fall from the tenth, he is neuer a whitte the better for going vp the nine steppes, and so he hath such a fall, that he is neuer like to reach to the top, vnlesse he haue another, and a surer Ladder to clime by, than he had before.

OMEN. You haue sayde very wel, and applyed the thyng very aptly: but I ment not that euerye one that breakes the law should go vnto Hell, nor euerye one that sayes they can kepe the law shal goe to Heauen. Adam at first did breake ẏ law for vs all, and brought in death: Christ did after fulfil the law for vs all, and broughte in life. Since whiche time that Adam did breake the law, we that came of him were neuer able to kepe the lawe: yet for all that, whatsoeuer he be that beleeues in Christ, that is sorie for his sinnes, and hartily repentes the same, earnestlye desiring God to forgiue him for Christes sake, and is assured that Christ will raise him vp at the last day, and that through his birth, life, passion, death, resurrection, and ascention, he is made a member of Christ, euen he I say, though he haue broken the lawe, shal be saued & not be punished in Hel fire: for Christes performing of the law shall auayle him as much, as if he hadde kept the lawe himself. And thus thoughe the members of Christe breake the lawe, Christ their head for them hath performed ẏ lawe. Therefore you mistoke me, for I meant the breakers of the law ẏ were not the members of Christ, should be punished in Hel: it is this our Christ ẏ is ẏ sure ladder whereby we must clime vp to heauẽ. For ẏ ten steps of ẏ law, was either to rotten for vs to rest on, or els to weak therby to rech vnto ẏ top

(or

(or rather both) that it was neuer able to serue our tourne: now if the ladder of Gods owne lawe be not able to guide vs to Heauen: can any thing inuented by man doe it? no, it is impossible: therefore whosoeuer refuses this strong steyre of stone, Christ, and leanes to ladders made of rotten wood, of their own inuentions, or of madde mens Imaginations: surely they wil fal into Hel, out of which they shal neuer get againe, do what they can.

Note wel.

SIVQILA. It is so true that nothing is truer, but saye what you will, and do what you can, there are thousandes, that are so drowned in their owne drousie dreames, so farre in fauour with their owne fansies, so bewitched with theyr owne wicked witte, and so enchaunted with the sorcerye of Sathan: that they will beleeue neyther you nor me, and no maruell, for they will not beleeue Jesus Christ the sonne of God, which tels them the same: and therefore we muste be content to be out of credite with them, séeing Christ is clean out of credite with them. And they think they know a better, easier, and shorter waye to Heauen, than eyther God doeth knowe, or his sonne Christe. Yet a man woulde thinke that God ỹ made both Heauen & Earth, and is now in thẽ both, doth know as perfit and as readie a way to Heauen as anye other, & it is very like that our sauiour Christ ỹ son of God, that was once in earth, and is now in Heauen, & that passed from earth to Heauen himselfe, should know as good & neare a way as anye man else to Heauen. If this be true, as it is moste true, then what detestable doltes? what fantasticall foles? and what méere madde men are they? that neuer were yet in Heauen, nor are neuer like to come there, as farre as I sée, (vnlesse they refuse their owne waye) that thinkes they know a better way to Heauen, than eyther God, or Christ ỹ sonne of God doeth. But when their owne waye that they thinke will leade them to Heauen, hath brought them and tumbled them into the dungeon of Hel: then they will crye woe worth the time, that they toke their owne way, and re-

Consider this well.

Marke.

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fused Christs way, that they trusted themselues which knew nothing, and mistrusted Christ which knew all things: and that they did forsake God their most louing Father, and fled to the fiende their foe and vtter destroyer.

Omen. They wil so, but then it is to late, they maye call and cry then their hartes out, for any mercy they shall finde. Bycause they would not cal vpon God when he wold heare them: now he wil not heare them, though they cal vpon him. I cannot compare suche selfe willed and selfe wise persons, to a certaine foolish traueller, that went to see a deere friende of his, who woulde, if he had come to him, entertained hym very wel, and profited him very much. Which traueller not knowing the way, for that he was neuer there before, mette by chaunce with one that dwelled there about, and knew the way very wel. Of whom he enquired the way to his friends house, and then he sayd to the traueller, if you keepe the way stil on the right hand, it wil bring you straighte to his house, but in any wise take heede that you followe not the waye on the lefte hande, for if you doe, it will leade you into Woods and Thickets, where you wil be in verye greate daunger to be deuoured of wilde beastes: but when the man was gone, the traueller giuing little credite or none to him that told him the way, & pleased more with the faire beaten path on the left hand, than with the smal troden way on the right hande, and therewithall being more wilfull than wise, more rash than reasonable, and more careleste than carefull, toke the way on the left hand: which he followed so farre, that or euer he was aware, he was among the wilde beastes, who presently deuoured him. And thus, throughe mistrusting of him which knewe the way, & trusting to himselfe that knew not the waye, he soughte his owne sorrow, and in steade of his good cheare and commodities, which he should haue had with his friend, he made the wilde beastes good cheare wyth his owne bodye, and so for a lyking life, he gotte a terrible death. a foolish traueller.

Sivqila. Yea, but wheras thys traueller through his Warde.

follie procured but the deathe of his body, if he repented his sinnes, and aske mercie of God in Christ: yet these witlesse and wilful wretches, that walke their owne way, and refuse Christes way, procure their endlesse death both of bodye and soule in Hel. I pray you sir, (if I may be so bold to aske you) howe are vnthankefull or Ingrate persons vsed wyth you?

OMEN. I can not wel tel you how, for we haue neuer an vnthankfull or ingrate person in al our Countrey.

SIVQILA. Then you are happy, you haue not so fewe of thē, but we haue as many of thē: the world is grown now to such wickednesse, that very few are grateful for benefits past, marry many are long thākeful, vntil ỹ good tourne be done: but when they haue once got ỹ thing they gaped for, they regarde him no more, than some hungry dogs fawning on a straunger for fode, doe care for him, after they haue filled their bellies. Nay perhaps within a whyle after, he wil vse his frinde as a foe, and for his one good turne wil doe him two or three euil turnes.

OMEN. If suche a one were handled as there was one with vs, he woulde take hēde howe to be vnthankful after, as long as he liued.

SIVQILA. Then belike you haue a lawe for the bridling of ingrate persons.

OMEN. Yea that we haue, whiche if you had, and wel executed, I thinke there would not be long so many vnthankeful with you as there are.

SIVQILA. I pray you forget not to tel me how ỹ noughty fellow was vsed.

OMEN. There was a certaine good and charitable man did ride homeward to his house, who chaunced to heare one make a pitifull groaning, and then he drewe nearer and nearer to the noyse, and thereby at the last came to the place where he sawe the same pitiful person, saying to him, alacke my friend what ayleth thou? Oh sir, sayd the man, as I trauelled this way, being in perfect health, I sodainely fel sick, wherby

I was constrayned to lay my self down in this place: & now what with the greate colde I haue taken here, and what with my sodaine and extreme sickneſſe, I thinke I shal die and that within a while: vnleſſe some good and charitable man do relieue and succour me. And to tel the trueth, I haue neuer a peny in all the worlde, and if I had, my heart is so fainte, my body so sicke, and my legges so weake, that I am not able to goe from this place to succoure my selfe. Whiche when the poore sicke man had spoken: the good and charitable man wept for the griefe of this his poore brother, saying, good brother be of good comforte, God hath commaunded vs that we muſt loue our neyghbour as our selfe, and you are one of my worldlye neyghbours, thoughe I knowe not where you dwel, and therefore I muſt doe for you as I would do for my selfe. Christ wils vs, What so euer you wold that other shold do to you: euen so do you to them. Nowe if I were in youre case, and you in mine, I woulde be glad that you should help me: euen so I muſte be willing to ayde & help you now. And so doing, I do as I wold be done vnto, & therfore brother help thy selfe nowe as muche as thou maye, and I will put to my strength as much as I can, and whereas my horſſe is to ſlender to beare vs both, thou shalt ride & I wil hold thée and go by thée on foote. To whō the sick man said, ỳ Lord reward you, wheras I am vnable: & so with much adoe, ỳ sicke man was set on his horſſe, & at ỳ laſt he brought him home to his house, where he loked to him so louingly, chearished him so charitably, & comforted him so curteously, ỳ he was very wel recouered within a while after. And when ỳ sayd sicke man was perfectly & throughly hoale, & determined to go away, ỳ said good & charitable mā sayd to him, brother I thanke God ỳ I was able to do this for thée, & for ỳ you said to me when I saw you firſt, ỳ you had no money, therfore here is a Riall to put in your purſe, for so I woulde be glad to be done vnto if I did lack. And then the same fellow departed away, hauing good lucke, to hap on such a friend.

SIVQILA. I perceiue the firſt mā of al that came by hym

after he fel ſicke, did thus charitably vſe him. But one might haue lien ſicke ſo with vs in the open high way, and ſhoulde not haue had the twentith part of this friendſhip, thoughe a hundreth had come riding, ſeing him neuer ſo poore or ſick. I wil not ſay but that happily he might haue got a groate among that hundreth, and ſome perhappes would ſay that he had ſped wel.

OMEN. Yea, but if he had had none other helpe but that groate, & ſo lien in the colde all nighte, he might hap to haue bin founde dead in the morning. Truely I muſe howe theſe men can ride ſo merily away, for feare their brother ſhoulde periſh for want of their helpe.

It is to be muſed at.

SIVQILA. Tutte, that is the ſmalleſt matter of a thouſande. That is one of the moſt that they count the leaſt. But it is to be feared, that if a man ſhould die for want of ſuccour in that caſe, God woulde require the bloude of that manne of euerye one that ſo rode or wente by him, becauſe they mighte haue ſaued his life and woulde not. Yet I thinke verily that theſe hundreth perſons, that ſo ſhoulde ride or goe by him, would ſpende a great more in walke, and exceſſiuely that night, than woulde haue payde for the ſuccouring, comforting, and recouering of the ſame poore ſicke perſon, and one or two more. But ſir, you were telling me a tale, which (as I geſſe) was ſcantlye halfe tolde, whereof if you ſpeake no further, you had bene as good not to haue begonne it at all, as to haue ſpoken euer a whitte, conſidering your tale tended (as you ſayde) of an vnthankefull perſon, and how he was handled therefore. Marry in the beginning of the ſame, you haue diſplayed a perfit pattern of a pitiful perſon.

Note.

OMEN. You haue fed me with ſuch talke ſince I left, that I was conſtrayned to aunſwere you: and you haue alſo ſpoken of ſuche vnmercifull & vncharitable Chriſtians, ỹ I had almoſt forgot the ingrate and vnthankful perſon. But now I wyll proceede wyth the ſame. Within a whyle after the ſaide poore man was gone, the ſaid good & charitable man

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hauing occasion to ride aboute some businesse, in his riding his horse did stumble, whereby he was cast off from his horse into a little shallowe ditche, where ther was no water, and his horse fel vpon him, so that neither hée nor his horse could stirre: yet he lay quietly, and without striuing, in hope to be helped by the nexte person that shoulde come that way: and as hée loked vp a little, he espyed the poore man commyng on foote thitherward, that he hadde done so muche for of late, whereof he was very glad, and when he came something nigh him, he called him by his name, and saide, good brother helpe me, for I am not able to helpe my selfe, my horse is fallen so vpon me, and in suche a place, that neyther I nor hée are able to stirre. But this vnkinde wretche, knowing bothe the man and the horse wel ynoughe, saide vnto hym, and that churlishly: I haue to greate haste to tarry nowe to helpe you. Then the same man sayd to him, agayne: Ah my friend, I did not vse you thus. I care not for that sayde hée, Do you thinke that I haue nothing else to doe, but to tarry here to helpe you? let them that come next after helpe you if they wil: and so the vile varlet went his waye a pace, and left his deare friende that had done so much for him, in that daunger: then by and by came a straunger, whom hée knew not, to whome as sone as he called, he helped both him and his horse vp presētly: thē they both rode a prettie way togither, to whom this godly and charitable man shewed how vnkindly the poore man had vsed him, and how much a little before he had done for him: then saide he, it was the churlishest parte that euer I hearde of before, and especiallye to suche a friende as you were lately to him. Truly if I were as you, saide he, I woulde reueale the whole matter therof to the Iudge, who is suche a fauourer of Trueth, and hater of Vice: suche a defender of the Innocent, and suche a punisher of the wicked: and suche a patrone to the poore, and such an enimy to the euill, that he will make that moste ingrate villaine, to be a spectacle to all other that shall come after him. Wel, said the godly man, thoughe he hath shewed me

ſuche vnkindneſſe, yet I would be loath to bring him before the Iudge: for ſurely he wouldc vſe hym extreamely, whyche I woulde be ſorie to ſée: to whome the other aunſwered, not ſo extreamely as he hath deſerued: and ſéeing you are loath to do it (ſaid he) I my ſelfe wil reueale it to the Iudge, truſting if I tell it to him I ſhall declare no lye: to whome the godly man ſayde, no, be ſure of that. And ſo preſently these two men departed one from an other, and immediatly after, the man came home that helped the godly and charitable man that was fallen vnder his horſe, not forgetting the maruellous churliſhneſſe and ingratitude of the fellowe that woulde not helpe him a little, that hadde done ſo muche for him, wente to the Iudge, and tolde him all the whole matter: to whome the Iudge ſaide, me thinkes this tale you tell, is not like to be true. For, I beléeue there is not ſuche an ingrate perſon on the earth. Take héede my friende you doe not faine this of enuy and ſpite, onelye to hurte the poore fellowe wythall. By Lorde, ſayde the man, I knowe not that fellowe, for I neuer ſawe him in all my life that I remember, neyther euer did heare of hys name, before the honeſt and charitable man tolde me whom he ſo miſuſed. Wel ſaid the Iudge, if it be true, ſuch an vnthankfull wretche is not worthy to liue: and then the Iudge commaunded one of his officers to bring that vnthankefull fellowe vnto him in all the haſte poſſible, and alſo ſente for the honeſt & charitable man to come before hym, and when they were come, the Iudge ſaid to the honeſt and charitable man: Doe you knowe this fellowe? Yea my Lord I know him, ſaid he: By what occaſion were you acquaynted wyth hym, ſaid the Iudge, tell truth, and loke that you doe not fable with me in any wiſe. Wel, ſaide he, ſéeing your Lordſhip cõmaundes me, I wyll do it, which otherwiſe I would bée loath to do. As I rode by the way, not very long ſince, I heard one grone verye pittifully, by the ſounde whereof I came to the place where this fellowe did lye on the grounde bothe extreame colde and verye ſicke, whom I carried home

to

to my house, and there with suche as I had I didde nourishe and cherishe him, and by Gods helpe gote hym hys former strength againe. And this is the verye occasion that I was acquaynted with him. Then saide the Judge, euerye one fyndeth not suche a commoditie at their firste acquaintance as he did. Howe sayest thou, sayde the Judge to the poore fellowe, is this true? Yea my Lord, I cannot deny it: thou haddest better lucke, sayd the Judge, than many an honester man than thou hathe. But haddest thou neuer occasion to shewe himanye friendship or pleasure since that time? No my Lorde, sayd the fellowe. Take hēde, saide the Judge, that you lye not, for if you make a lye before me, I wil make you that you shall neyther lye nor tell truth of a good while after. Then the Judge sayde to the godlye man that was so friendly to him: tell me whether it laye in his power since to haue shewed you pleasure or not. Then he sayde, in dēeds my Lorde, it laye once in his power since to haue done mē pleasure: to whome the Judge said, then there is no doubte but he did it. Why do you not tel me, did hē it or not? then he saide to the Judge, as I could be content not to vtter the trueth, euen so am I loath to tel your Lordship a lye. Truly he did it not. Thē said the Judge to the fellow: Howe sayest thou to this? then the fellow said, truly (my Lord) as I wēt hastily by the waye, vppon greate and waighty businesse, I sawe one lye vnder his horse in a little shallowe place, but I did not knowe that this man was he. Then said the Judge: Diddest thou euer speake with this man since that time? No forsoth my Lorde, saide he: to whome the Judge answered, Howe doest thou knowe nowe more that it was he, than thou knewest then that it was he? then the fellowe hanged downe his head, and was ashamed to speake: whereat the Judge smyled, and al that were there. This fellowe (said the Judge) hathe vttered the trueth against his wil, though he would lye, his tongue will not lye. And then the Judge saide to the godly man: What answer made he you whē you craued his helpe? truly (my Lord) I haue to gret hast to tarry nowe

It is true.

Marke.

nowe to helpe you: to whome I aunſwered againe, ah my friend, I did not vſe you thus. I care not for that, ſaide he, do you thinke that I haue nothing elſe to doe, but to tarry here to helpe you? Let them that come after help you if they wil, and ſo churliſhly he departed. And if this good man, a mere ſtranger to me, had not come by, as God woulde, and helped me: I knowe not to what greate extremitie I had bene driuen. Then ſaide the Iudge, this man hath done good two manner of wayes, the one is, which was his duty in helping you vppe, being fallen vnder your horſe: the other is, in vttering to me the intollerable ingratitude of this peſtiferous perſon: come neare to me ſaide the Iudge to the fellowe:

Note thys.

Suppoſe this good man in that diſtreſſe had bene vnknowne and a ſtraunger to thée, as it is moſte ſure thou didſt knowe him, as appeareth both by thy anſwere thē made vnto him, and by thine owne wordes vttered here before vs all: yet is that a ſufficient excuſe, that therefore thou ſhouldeſt not help him in his neceſſitie, or ſaue his life? this good and charitable man that founde thée almoſt deade, was a mere ſtraunger to thée, and neuer knewe thée before: and wouldeſt thou haue thoughte it a good and ſufficient aunſwere, and bin wel pleaſed withall, if he ſhould then haue ſayde vnto thée, I am but a ſtraunger to thée, and knowe thée not, and therefore let ſome of thy kinred, friendes, or other that knowe thée, help, ſuccour, and relæue thée, I haue other buſineſſe with my money, than to beſtowe it vppon thée? Nowe ſayeſt thou, would this aunſwere haue pleaſed thée or not? but the fellowe aunſwered neuer a worde. Then ſaide the Iudge, thou doeſt well to holde thy peace, for elſe, eyther thou muſte incurre the danger of lying, or condemne thy ſelfe by ſaying of truth: thou barlet, pitty woulde haue compelled any body that had altogither a ſtony heart, to haue ſtaied ſo long to help a ſhéep or a beaſt, but muche more his Chriſtian brother, but moſt of all, ſuche a friende, that ſo lately had ſaued his life. Couldeſt thou ſuffer him to periſhe, that lately did preſerue thée? couldeſt thou ſuffer him to lye in daunger, that ſo louingly did

Marke the Iudges wordes.

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ryddе thée out of daunger? couldeſt thou, to ſpare thy ſhorte labor without one peny expence, ſuffer him to dye, that both with the labour of his bodye, the care of the minde, and the ſpending of his ſubſtaunce, did make thée to lyue? Conſider the dumbe Dogge, whoſe kyndeneſſe is ſuche to his friend and Maiſter, that no gifte can procure him, no meate can moue him, nor no way can winne hym, to forſake hys friend or Maiſter, no thoughe he beate him: and ſhall wée then, that are reaſonable creatures, the Image of God, the members of Chriſte, the children of GOD, and the brethren of Chriſte, flye from oure friendes, whome oure finger maye helpe, that with bodye and gоdes did defend vs from death? ſhall we make our ſelues worſe than Dogges, that GOD doeth preferre before the Aungelles? haue not ſome Dogges loued their friendes and Maiſters ſo well, that they haue leapte into greate waters, rather endaungering themſelues to be drowned, to followe their friendes and Maiſters, than to tarry behind them with the ſafegard of their liues? Some Dogges haue had ſuche a feruent loue to their friende and Maiſter, that after their death, they haue neuer eaten anye meate, and ſo haue dyed for ſorrowe. Some alſo haue ſcraped vppe the earth where their maiſters were buryed, and ſo haue buried themſelues in their Maiſters graues: and what ſaye you to that Dogge that loued his friend and Maiſter ſo aliue, that burned hymſelfe to death on hotte coales, when his Maiſter was deade. Nowe, if theſe dumb Dogges, brute beaſtes, and vnreaſonable creatures, that knowe not howe a gоd tourne ſhoulde bée recompenced, that knowe not a méete rewarde for a bountifull benefite, nor what fauour is fit for a faythfull friende, are ſo louing to their friend, wil neuer ſhrink from their friend, and many times will dye with their friende: and wée that are reaſonable creatures, that doe knowe all this, and are moſte falſe to oure friends, forgetfull of benefites, and churliſhe to oure cheriſhers, then I muſte accompte theſe dumb Dogs better than we, and we worſe than Dogges. Ah bar-

Conſider the Dogge.

Marke well.

nowe to helpe you: to whome I aunswered againe, ah my friend, I did not vse you thus. I care not for that, saide he, do you thinke that I haue nothing else to doe, but to tarry here to helpe you? Let them that come after help you if they wil.

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Marke the Judges wordes.

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rydde thée out of daunger? couldest thou, to spare thy shorte labor without one peny expence, suffer him to dye, that both with the labour of his bodye, the care of the minde, and the spending of his substaunce, did make thée to lyue? Consider

Consider the Dogge.

Marke well.

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lishe to oure cherishers, then I muste accompte theie dumb Dogs better than we, and we worse than Dogges. Ah bar-

nowe to helpe you: to whome I aunſwered againe, ah my friend, I did not vſe you thus. I care not for that, ſaide he, do you thinke that I haue nothing elſe to doe, but to tarry here to helpe you? Let them that come after help you if they wil, and ſo churliſhly he departed. And if this good man, a mere ſtranger to me, had not come by, as God woulde, and helped me: I knowe not to what greate extremitie I had bene driuen. Then ſaide the Iudge, this man hath done good two manner of wayes, the one is, which was his duty in helping you vppe, being fallen vnder your horſe: the other is, in vttering to me the intollerable ingratitude of this peſtiferous perſon: come neare to me ſaide the Iudge to the fellowe:

Note this. Suppoſe this good man in that diſtreſſe had bene vnknowne and a ſtraunger to thée, as it is moſte ſure thou didſt knowe him, as appeareth both by thy anſwere thē made vnto him, and by thine owne wordes vttered here before vs all: yet is that a ſufficient excuſe, that therefore thou ſhouldeſt not help him in his neceſſitie, or ſaue his life? this good and charitable man that founde thée almoſt deade, was a mere ſtraunger to thée, and neuer knewe thée before: and wouldeſt thou haue thoughte it a good and ſufficient aunſwere, and bin wel pleaſed withall, if he ſhould then haue ſayde vnto thée, I am but a ſtraunger to thée, and knowe thée not, and therefore let ſome of thy kinred, friendes, or other that knowe thée, help, ſuccour, and releeue thée, I haue other buſineſſe with my money, than to beſtowe it vppon thée? Howe ſayeſt thou, would this aunſwere haue pleaſed thée or not? but the fellowe aunſwered neuer a worde. Then ſaide the Iudge, thou doeſt well to holde thy peace, for elſe, eyther thou muſte incurre the danger of lying, or condemne thy ſelfe by ſaying of truth: thou barlet, pitty woulde haue compelled any body that had altogither a ſtony heart, to haue ſtaied ſo long to help a ſheep or a beaſt, but muche more his Chriſtian brother, but moſt of all, ſuche a friende, that ſo lately had ſaued his life. Couldeſt thou ſuffer him to periſhe, that lately did preſerue thée? couldeſt thou ſuffer him to lye in daunger, that ſo louingly did

Marke the Iudges wordes.

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rydde thée out of daunger? couldest thou, to spare thy shorte labor without one peny expence, suffer him to dye, that both with the labour of his bodye, the care of the minde, and the spending of his substaunce, did make thée to lyue? Consider the dumbe Dogge, whose kyndenesse is suche to his friend and Maister, that no gifte can procure him, no meate can moue him, nor no way can winne hym, to forsake hys friend or Maister, no thoughe he beate him: and shall wée then, that are reasonable creatures, the Image of God, the members of Christe, the children of GOD, and the brethren of Christe, flye from oure friendes, whome oure finger maye helpe, that with bodye and goodes did defend vs from death? shall we make our selues worse than Dogges, that GOD doeth preferre before the Aungelles? haue not some Dogges loued their friendes and Maisters so well, that they haue leapte into greate waters, rather endaungering themselues to be drowned, to followe their friendes and Maisters, than to tarry behind them with the safegard of their liues? Some Dogges haue had suche a feruent loue to their friende and Maister, that after their death, they haue neuer eaten anye meate, and so haue dyed for sorrowe. Some also haue scraped vppe the earth where their maisters were buryed, and so haue buried themselues in their Maisters graues: and what saye you to that Dogge that loued his friend and Maister so aliue, that burned hymselfe to death on hotte coales, when his Maister was deade. Nowe, if these dumb Dogges, brute beastes, and vnreasonable creatures, that knowe not howe a good tourne shoulde bée recompenced, that knowe not a méete rewarde for a bountifull benefite, nor what fauour is fit for a faythfull friende, are so louing to their friend, wil neuer shrink from their friend, and many times will dye with their friende: and wée that are reasonable creatures, that doe knowe all this, and are moste false to oure friends, forgetfull of benefites, and churlishe to oure cherishers, then I muste accompte these dumb Dogs better than we, and we worse than Dogges. Ah bar-

Consider the Dogge.

Marke well.

let, mayste thou not be ashamed to be proued worse than a Dogge? Beholde, a little Birde shall make thée ashamed. But how canste thou be ashamed? for I thinke thou haste no shame at all. The little Marlin will not pray on the laste Birde that she catcheth at night, but holdes hir in hir tallants al night without hurting hir, only to kéep hir selfe the warmer, and then in the morning she letteth hir goe: which Marlin aduisedly marking which way the same Byrde doth flye, will not flye towarde that quarter of all that day for hir pray, leaste she should hap to catche hir, and so hurte hir that had done hir good, pinche hir that had pleasured hir, and kyll hir that hadde comforted hir. This little Birde againste hir will hath pleasured the Marlin, and yet the Marlin is thankfull for it: But this honest man, of his mére good will hath cherished thée & saued thy life, and yet wast thou vnthankful to him, not regarding his death. Consider (thou varlet) the loue of a Lyon, and hys recompence for a benefite receyued.

Note the little Marlin

There was one *Androcles* fledde from his maister beeing a Senatour of *Rome*, with great substance, who traueling in the desert places of *Affrica*, being beparched with the heate of the Sunne, was dryuen for coldnesse to lye all a daye in a Caue, who forewearyed slepte verye soundly, into whyche Caue at night came a greate Lyon, at whose sodaine sighte the man was afrayde: but the Lyon not meaning to hurte him, but rather to haue some pleasure at his handes, dydde hold out his foote, wherein was a thorne, whyche *Androcles* at last perceiuing, partely by holding out his foote, and partly by his mourneful loke, ỹ the Lion wold haue him to help him: by and by he loked in the Lions foote, and there he saw the thorne that grieued him, whyche immediatelye he plucked out. Whereof the Lyon was not onely glad and faine, and fawned on him in suche curteous maner as hée coulde: but also broughte into the same Caue daylye sufficient food for hym to féede on. And thus in this maruellous manner, *Androcles* for his good tourne, was friendly vsed of the Lyon

A maruelous historie of a thankefull Lyon.

two

two or thre yeares. But *Androcles* being wearie of thys desolate life, departed from the Lyon, and then after by trauailing vnwarely, was apprehended: and so was adiudged to be throwne among Lyons, and other wilde beastes into a Dungeon: in whiche denne or place (by good happe for *Androcles*) was the selfe same Lyon, oute of whose foote he hadde taken the Thorne, whyche Lyon remembryng *Androcles* better than hee dydde hym, and meanyng further to gratifie hys good tourne, dydde preserue and defende hym from killyng of the other beastes, whiche else woulde haue deuoured hym. Thus thou mayest see howe this louing Lyon, thoughe he were otherwise most cruell and a deuourer of man and beast, did gratifie *Androcles*, only for plucking a thorne oute of his foote: and thou takyng thy selfe to be a reasonable creature, and a Christian, whyche oughte to be moste mercifull, humble, meeke, and thankefull, wouldest not helpe hym with thy hand, but leaue him in daunger of death, that moste louinglye and charitablye saued thy life: and therefore my iudgement is, thou shalte weare bothe on thy bosome and backe the figure of a Serpent for the space of seauen yeares, wythoute takyng it off at anye tyme, signifying, as the Serpent will sting him when she is warme, that preserued hir from the colde: so thou haste hurte hym when thou wast strong, that helped thee when thou wast weake. And whosoeuer shall shewe thee friendshippe, doe thee anye good tourne, or pleasure thee in anye thyng during the saide seauen yeares, vnlesse in meate, and drinke, and thy wages, whiche thou shalt deserue by thy laboure (foreseeing, that none shall be lette or hindered hereby reasonablye to releeue thee, if thou chaunce to be sicke, being not able to succour thy selfe) shall weare the lyke Serpent both on his bosome and backe for the space of one yere after, and shall in all pointes be vsed that one yeare, as thou arte all the seauen yeares. And thou shalte foure tymes euery

Marke the Iudges wordes.

Note the iudgement

yeare during the saide seuen yeares, come to this godly and charitable man, and offer him for the space of seauen dayes, to doe for him what seruice he shall requyre thée to doe. And bycause thou madest a lye before me since thou camste hither, therefore, according to the lawe, thou shalte not speake in thrée moneths after this daye: and this is my iudgement irreuocable. And the Judge rose vppe, and euerye one commended the wise and vertuous Judge therein.

SIVQILA. And were the iudgements executed, and did he performe them, as the Judge decréd?

OMEN. Yea, you may be most certain of that: for we neuer had any vnkinde or vnthankfull person in our country since.

SIVQILA. If we had the same law, and so strictly executed with vs, we shoulde not haue halfe so many vnkind and vnthankefull wretches as we haue. And as we haue no good and seuere lawe for the punishing of this Vice, so a greate sorte with vs thinke, that ingratitude is no offence or faulte. Well, we must not measure our faultes by their mindes: yet the ingratitude betwéene man and manne, is almoste nothing in comparison of the ingratitude or vnkindneste of man towardes God: for, if you marke the great benefites of God towardes man on the one side, and the cold loue of man, and his vnthankefulneste to God on the other side, then you muste néedes be constrayned to saye so. Didde not God make Man at the firste to his owne Image or likeneste? Did he not plant hym in that pleasaunt place called Paradise? Didde he not make Heauen and Earth, Fyre, Ayre, and Water, Beastes, Byrdes, and Fishes, and all other things, onelye for him, before he was created, bycause that he should haue all things as a King readye against hys comming? and what a parte did he play wythin a while after? GOD forbade him but one thing of all other, and yet he did it. Do you not thinke that this was a kind and thankfull man that woulde not do one thing at Gods requeste, that hadde done so manye wonderfull thyngs, for hym vnrequested? and yet the performing of it was for his owne profite: whereas

The vnthankfulneste of mā towards god

Marke what a parte Adam playde at the firste.

whereas the breaking of it was the vtter destruction of hym, and all his posteritie. Yet consider the greate goodnesse and mercie of God to manne, for all that: for whereas man by no meanes coulde saue himself out of the Diuels daunger, God without the knowledge of man, healed this helplesse harm, euen so maruellously and louinglye, as neuer the like was heard of. For God his dere and only sonne, of a mightie and eternall king in Heauen, became a poore and miserable man on Earth, and so suffered hunger, was as it were an abiect, was buffeted, mocked, scourged, crucified, and killed, and al to saue man, that before had lost himselfe: whose deathe dyd disappoint the Diuel of his purpose: for who soeuer repents his sinnes earnestlye, and beleeues that sinnes shall be forgiuen through Christes deathe assuredly out of all doubte, hee shal be reputed for no sinner, but shal be a member of Christ, and be an inheritour of the kingdome of Heauen w̄ Christ. Trauayle into what Countrey you will, and reade all the Historyes in the world, and yet you shall neuer heare of the like friendship to this. Yet how thankfull and louing are the most of the inhabitaunts of the whole Earth, to God and to Christ his sonne, for this wonderful benefit farre passing al other, that is, for bringing of vs from the Diuel to God, and from Hell to Heauen: lette vs consider in oure consciences.

OMEN. Truely we doe so depely wey and consider thys greate and inestimable loue of God, that euery one with vs doth striue one to excede another in thankfulnesse to Christ, and do those things that he commaundes vs, wherein wee are assured we do most chiefelly please him. But it is possible in some other partes of the world, that many that knowes it wel ynough, do neuer a whit regarde the goodnesse of God, nor the friendship of Christ herein.

SIVQILA. Naye, I know many, that when they haue hearde this maruellous and wonderfull mercie, loue, and kindnesse of God to man: yet they haue not once in countenaunce, or tong, shewed any whit of thankefulnesse therfore. Note.

yet if you shoulde not name them Christians they would bée angry.

OMEN. Yea but if they be no better louers of Christ than so, if they be no more thankeful to Christ than so, and if they shew Christ for his paines no more kindnesse than so, truely for all their Christian name, Christ may hap to say to them, Away yée workers of iniquitie, I know you not.

SIVQILA. It is a wonderful thing that such a great good tourne, should be out of our minde eyther night or day. But marke the fondnesse of fooles: If a man were condemned to death, and the king by no meanes would pardon or saue his life, vnlesse some great Lord would be content to lye for him in prison ten yeares fast fettered in yrons, and lye harde, and fare euil, as ỹ poorest prisoners of all do all that while: then if some good and charitable Lorde should be content so to bée imprisoned for him and then to saue his life: what a clapping of hands would be at that Lord? what commendations would thousands giue to that Lorde? what a sorte of people woulde reioyce in that Lord? what a number woulde be desirous to sée that Lord? and what a multitude would desire to please that Lord? yea though he saued but one mans life, and did neuer one of them any pleasure? Then seeing Christe the eternal King of Heauen, came downe to this prison of Erth, remayning here thirtie and three yeares and more, and suffered death in his own person most vilely on the crosse, to saue all our liues, that otherwayes hadde bene damned diuels, why do we not most ioyfully clappe our hands at this king? Then why shoulde not euerye one commende this mightie King? why should not we al reioyce in this King? why shold we not desire to sée this King? why shoulde not we be moste thankeful to thys King? why should not al the whole world loue most feruently this King? Therefore bicause we doe it not, what witlesse, senceleſſe, careleſſe, churlishe, wicked, & ingrate persons are we. We are far vnworthy to haue such a friende?

Consider this

OMEN. Truely I am of your minde: but if the mã whose life

life the Lord had so painefully saued shoulde say afterwards that the saide Lorde did not saue his life, but that he by some other meanes of his owne, escaped death: would not euerye one thinke you (that should heare him say so) cry out of him, and saye, it was pittie he had his life? Besides, the Lord that so saued hym, woulde not be verye well content wyth him.

SIVQILA. And good reason, but now if this fellow so saying, had bene more worthy to be hanged, than saued in suche a sort: then what vile varlets are they, and what are they worthy to haue, that will by al the meanes they maye, blot out the merits of Christ, that only with the shedding of hys bloude hath saued them and vs all, saying, they can be saued eyther by their owne merits, or by some other means, wherby they turne out Christe for no body, whyche hath done all in al.

OMEN. These are the most vile and ingrate persons that can be, in my iudgement, they are not worthy to lire on the earth, muche lesse in Heauen. They are more mete to be firebrandes in Hel. And I can tel them one thing, ỳ Christe will not thinke very wel of them that deface his death, that he spente for their life: that darken his dedes, to defende their owne dreames, and doe robbe him of his glorie, to extoll their own fancies.

SIVQILA. Such vnkinde and Ingrate wretches I feare are reserued to greter tormẽts and painfuller punishments, than anye that be on earthe, vnlesse they repente in time, laye holde on Christ in time, and be thankeful to GOD in time.

OMEN. Doubtlesse ingratitude is a vile vice, and more worthy to be punished than many thinkes for.

SIVQILA. And as God doth detest ingrate persõs, so he doeth fauour them that be thankful, as I wil shew you by a rare example: There was an honeste Gentleman sodainely had hys Thumbe stricken off with the shotte of a Gunne, which

whiche when he perceyued, straight way he knéeled downe and sayde, my Lord and God I thanke thée, for if thou of thy goodnesse hadst not preserued mée, I might as wel haue bene killed with this shotte, as to haue lost my thumbe with thys shotte: therfore blessed be thy name, thou knowest better thã I, what is méete for me, thou dost all things for the beste to them that loue thée. And within a certaine time after, thys gentleman was taken prisoner, and was appointed to bée hanged the next daye after: and bycause they woulde make hym sure for flying, he was manacled to one of his enimies, and (as God would) on the same hand that lackt the thumb. But in the night, perceyuing him that was manacled wyth him, to slæpe very soundlye, he pluckt his hand throughe the manacle, whiche he coulde neuer haue done, if hée had hys thumb. And so by such shift as he made, he escaped. And thus by Gods great goodnesse, the losse of his thumbe was the saueing of his life.

OMEN. We may sée how God doth preserue them, that do please him.

SIVQILA. Yea and suffers them to perish that are vnthankful to him: as maye appeare by an ingrate Mariner, which clyming vp to the toppe of a ship, slipt sodainly down, when if God had not guided, he was as like to haue fallen into the sea as into the ship: who when he perceyued that hée had no harme, he sayde mockingly, there my nose saued me once, (neuer thanking God for his safetie): but afterwardes when he thought himselfe in no daunger, a sodaine blaste of winde did blow him out of the shippe into the sea, and then neyther hys nose, hys handes, nor hys legges coulde saue hym. And thus GOD dyd suffer thys wretche to perysh, that dyd yéelde that to hys nose iealkynglye, that he shoulde attribute to GOD moste thankefullye.

An ingrate Mariner.

Marke.

OMEN. We thinkes such wonderfull and rare examples, should be a sufficient scholemaister to teach thẽ to be thankefull to God, that are deliuered out of suche desperate daungers,

gers, for without his power and prouidence, we can neyther incurre the same, nor escape the same.

SIVQILA. You say most true, yet there is not one amõgst a hundred, I had almost sayde a thousande, when they doe escape great perils most wonderfully and contrary to mans expectation, that do then fal down humbly vpon their knées, and giue God most humble and hearty thankes for preseruing them from that peril and daunger. Perhaps they will say I had good lucke to escape thus: (neyther making anye gret accompt that they are escaped, nor how they ar escaped) but if he may be counted a noughtie man, that will not once thanke hym, that hath saued him from falling into a pit: thẽ they must néedes be most vile, wicked, and ingrate, that doe not giue God thankes, that deliuers them dayly, from perils and dangers: I beséech you sir, are such as write against such vices with you, commended? and they that write learned and vertuous workes with you estéemed?

OMEN Yea truely are they, and if their maners and abilitie be correspondent thereto, they are had in greate reputation, and come the soner to preferment. Good writers esteemed.

SIVQILA. Yea but it is with vs quite contrarie, for they that hope to attaine to anye greate office, beare any rule, or come to any preferment, thinke scorne (though they are able) to penne or publish any bookes (though the matter be neuer so good, necessarie, or honest,) and wherefore thinke you? forsoth bycause moste peruersely and peuishly, they shoulde be therfore of ẏ higher sort disdained, of their equals dispraised, of their inferiours derided, of the profited therby not thãked, and of some that can not amende it detracted. So that (but what reason is in it I know not) ẏ most part with vs thinke it as vnséemelie, for one that is in authoritie, or beares rule, to publish any worke, as it is for a Pedler to preach. But I am cleane of a contrarie minde: Moyses was the chief Duke of the Israelites, and yet he thought no scorne when he was in his Dukedome, to write fiue bookes, which at this day are called the fiue bookes of Moyses. Dauid was a worthy king,

and one, whom God loued dearely, and yet for al that he did not disdaine, to write Diuine and mistical Psalmes, whiche are called vntil this day Dauids Psalmes, and wil be to ỹ end of the world. Salomon was a sumptuous king, and as wise as the best of them all, and yet he thought it no dishonor to him to write these excellent bookes, that is, the booke of Wisdome, Ecclesiastes, the Prouerbes, and the Canticles: which are called, the Prouerbes and Canticles of Salomon. Dioscorides being a worthy Knight, did not grutch to set forthe a notable and profitable booke of the nature and propertie of Herbs: besides many other noble personages, who are more tedious to be recited, than mete to be left out, by which their bookes they are more famed, there names more remẽbred, & they much more commended, than if they had bene Dukes and Kings without writing any bookes. S. Augustine is now better knowne by his bookes, than by his Bishoprycke. Galen farre inferiour to a king, yet an excellent Phisition, is fresche in memorie at this day by his learned bookes: but there haue bene a thousand kings that haue raigned with great maiestie, that we neuer heard of. I pray you sir, be any with you suffered to buy or begge any offices?

OMEN. No I warrant you, for we are assured, that they that woulde buye, do meane for to sel: and they that do beg, do vse seldome to giue. Who wil buy an office vnlesse it bee more for his priuate profit, than for a cõmon cõmodity? & we beléeue verily whosoeuer begs an office, doth it more for their own preferment thã for ỹ executing of it truly: therfore none are admitted into any office with vs, but are called and chosen for their Godlinesse Vertue, Wisdome and Knowlege.

SIVQILA. I would all Officers were so chosen with vs, though some Officers would not so. For many that are mẽt should then be in office, and many that are vnmẽte, shold be Iacke out of office. Do the rich with you, kéep good Hospitalitie, for their poore neighbors & strangers ỹ shal passe ỹ way.

OMEN. I think you neuer heard of ỹ like, for there is not one with vs (if he be rich & able to maintain a good house) but is so loath ỹ any should passe by their house before they haue

wel refreshed thē with good meate and drinke, that they appoint men to watch purposely about their house, to will and desire the trauellers ỳ come by to eate & drinke ere they go.

SIVQILA. Suche a number of good and frée housekéepers as you speake of, are harde to finde: I haue heard of fewe suche: I knowe but fewe suche: and I thinke I shall finde as fewe suche. In our Countrey perhaps may be some niggardly housekéeper, that will set one to watche rather to beate them awaye that come for anye meate and drinke. Yet we haue many good and worthy housekéepers, that doe feaste their friendes, succour many straungers, and plentifully relieue the poore: but I will giue your housekéepers the pricke and price of all that euer I heard. What if anye bée maimed wyth you in the defence of his Countrey: shall hée haue any relefe after therefore?

OMEN. You maye be sure that suche can not bée suffered to lacke, especially in such a godly and ciuile Countrey as ours is: wée haue houses purposely therefore erected, wyth sufficient landes appertainyng to the same, in whyche houses euery maymed person are admitted to be during theyr liues, & haue therein sufficiēt meate, drinke, cloth, lodging, and other necessaries: and they are allowed a sufficient and godly preacher, who hath a reasonable stypend allowed to him out of the same landes.

SIVQILA. Surely it is a politike order, a charitable déede, and a necessarye thing. I would we had the like with vs, for then the prince would be profited, the maymed maintained, and the souldior encoraged. For, what poore souldior wil not go to the wars more willingly, and fight when he commeth there more couragiously, when he knows he shal haue a sufficient liuing, if he be maimed when he commeth home? Wel, there is a hundreth times more spent in vaine in our Country in a yere, I had almoste said in a day, than would frame sufficiēt houses there for that purpose. Is there any maintenaunce in your Colledges and Frēschooles for the bringing vp of poore mens children in Learning?

OMEN. Yea truely, and that through the whole realm, for there is neuer a colledge, nor Free schole in al our Country, but there is sufficiente landes belonging to them for the educating only of poore mens children.

SIVQILA. What: only for poore mens children? may not one rich mans son creepe in & not be espyed: may not the maister of the Colledge or the chiefe doers for the Freescholes, helpe now and then their rich friendes childe in, and keep the poore mans childe out: (for it is an euil Cook that can not lick his owne fingers.)

OMEN. I tell you truely, there is none can, nor maye be admitted there, but poore mens children, whose friendes are not able to maintaine them to learning: For the Father of euery such child, or the mother of the child (if the Father bee deade) or the childe himselfe (if both his Father and mother be deade) before the same childe shall be admitted, shal sit at the same Colledge or Scholehouse gate, in very poore attire. for the space of three dayes from morning to euening, hauing a writing fixed on his or hir bosome, with these wordes following in it, This is the poore man or poore woman, that throough great pouertie is enforst to haue his or hir child brought vp as a poore Scholler in this Colledge or Schole: & the same partie shal hold a bore, and receiue therin the mony & almes of such well disposed persons as shall passe by them.

SIVQILA. Truely this is an excellent way that the rich mens sonnes shall not take vp poore Schollers roomes, for the rich disdaine to be called poore, & be much more ashamed to begge as doe the poore: but the poore man is double gladde hereof, for he is not only sure therby that his childe shal haue foode, rayment, and learning for nothing, but also that they themselues shall haue some relefe during the sayde three dayes, of good and charitable persons that shall see them sitte there. Hereby you are sure that the greate and riche mens combes are cutte, from being suters in anye of those places for theyr sonnes. If the same policie were vsed with vs, so many rich mens sons wold not be brought vp in Colledges

with

wͤ the liuings appointed for ẏ poore schollers. I fear ẏ a gret sort of rich men haue & do dayly, with their heauy powches, eyther thrust them out, or kéepe them out of the Colledges and Schooles, where they ought to be placed. Wel, if they that gyue suche rewardes or bribes, knew what it is to robbe the pore, and they that take the rewardes or bribes, knewe what it is to defraude the pore, the one woulde not be halfe so ready in giuing, nor the other so gréedy in taking. Wel, I am sure, as godly men as they, haue not done it: as wise men as they, can not fynde in their heartes to doe it: and as honest men as they, wil neuer doe it. But what if some shamelesse gréedy or niggardly riche man or woman, (for other I am sure woulde neuer doe it) shoulde by fraude or craft (notwithstanding this policie) place his or hir son, or any other, in any such Colledge or Schoole, in the roomth of a poore Scholler?

OMEN. Truely he or she shall forfayte to the first reuealer thereof, the fourth parte of all his or hir goodes, and further he or she shall forfaite the one halfe of all the reste of hys or hir goodes, whiche presently shall be to the vse of the poore childe that shoulde haue bene admitted by course into that Colledge or Schoole, where anye suche is admitted thus fraudulently: (for euerye poore Scholler with vs is placed in the Colledges and Schooles by an excellent good order & course) and likewise shall forfaite the one halfe of all his or hir landes, whyche the same poore Scholer shall haue to hym and to hys heires for euer immediatly after his or hir death.

SIVQILA. Some perhappes will thinke that this is a verye harde and straighte lawe, that (for suche a faulte) shoulde make one lose bothe halfe of hys landes and goodes.

OMEN. Then belike they thinke it is but a small faulte, for a ryche man to robbe a poore childe. Wel, let them think what they will, none in oure Countrey thinke so, and the wise will thinke (whatsoeuer they thinke) that thys

lawe is not made to make anye lose their lands or goodes: but to make manye take hæde that they doe not lose their landes or goodes. And thoughe some perhappes will think there is no cause why the poore childe shoulde haue halfe the landes and goodes of the rich man, the lawe that willeth it, is cause good ynough. Besides, it is as great reason, that the poore childe shoulde haue halfe the landes and goodes of the riche man that hathe done hym wrong, as the riche mans sonne to haue all the poore childes lyuing, that neuer did him harme.

SIVQILA. But shall the Maysters of the Colledges, and the doers for the Schooles, escape frée, if they admitte anye riche mens sonnes into the poore Schollers roumes, contrary to this well meante order, or if by their sufferance or negligence any is admitted thus fraudulently or craftilye?

OMEN. Then you mighte well thinke, that wée were partiall, and not the men that we are. Nay euerye suche Maister of a Colledge, and chiefe doer for the Schooles, that do so offend, shall quite be put out of their roumes or office, and the firste reuealer or complayner thereof shall haue the fourthe parte of all their goodes, and the one halfe of the reste of all their goodes shall equally be destributed, and giuen among all the poore Schollers of the same Colledge or Schoole whereof suche an offendor was Maister or chiefe doer: and also they shall be emprisoned therefore one halfe yeare.

SIVQILA. I woulde suche as doe so, were vsed so, and then they that doe so, I thinke sure woulde not doe so. Wel. I wil nowe trouble you with an other matter. If a simple man, not knowne to anye of the higher powers or Magistrates, poore in comparison, and meanelye apparelled, shoulde inuent and drawe oute some thing that were good, honest, reasonable, necessary, commendable, profitable, and possible, onelye for a common wealth, and not for his owne

owne priuate gaine) woulde they receiue it thankfully, and peruse it willingly?

Omen. Yea that they woulde I warrant you, and if it were suche a suite as you saye, they woulde authorize it spedily, besides their courteous countenaunces, and their preferring of him, that it woulde not a little encourage other to employ their wittes to such good deuises: for we consider and respecte the matter: not the man, the goodnesse, not the garment: the witte, not the wealth: and the learning, not the lyuing.

Siuqila. By this meanes manye learned, pregnant & witty men, wil be allured to be busie, which else would be idle: to labour, whiche else woulde loyter: and to put forthe their knowledge, whyche else shoulde lye hidde. Surelye, herein you are much to be commended: and as the inuētors of good things ought to be chearished: so deuisers of euil are to be punished. You sayd, I remember, that the riche doe giue throughe the perswading of Preachers, Curates, and Ministers, at or before their death, of their goods and lands to the building of Hospitalles, and to manye other good vses, I praye you what vses are they that you meane of?

Omen. Forsoth I will shewe you, they gyue it to the feeding of poore fatherlesse, to the relieuing of poore wanting widowes, for succouring of poore prisoners, to the helping of poore beginners, to the setting forwarde of poore diligent apprentices and seruauntes, to the maintenaunce of suche as are maymed for the defence of oure Countrey, for the redeeming of imprisoned debtors, for the helping of poore hindered Husbandmen, for the succouring of poore Scholers at Learning, to the helping of poore maides, at their marriage, to the restoring of poore decayed Gentlemen, (not by vnthriftinesse) to their landes, to the repayring of broken bridges, towards the mending of euill & dangerous wayes, to the enriching of decayed and empouerished Cittyes,

for

for the ayding of decayed Artificers: for the setting of the poore and idle persons on worke: and to the erecting of Colledges and Frée schooles for the encrease and maintenance of Learning: with diuers other such like.

SIVQILA. Truly youre riche men are happy and blessed of God, bycause they bestowe parte of their goods & lands to suche worthy and charitable vses.

OMEN. Nay they that haue no children, giue muche of their lands and goodes to these godly vses in their life time, and when they are dead, they giue all the rest of their landes and goodes to the same, vnlesse they reserue some part therof, wherewith they helpe their poore kinsfolkes, if they haue anye, and relæue their poore neighbours.

SIVQILA. And doe euerye one of youre rich men and women bestowe their goodes or parte of their goodes thus godly?

OMEN. Euerye one throughout all oure Countrey.

SIVQILA. Truely I neuer hearde of the like before. I woulde to God that euery one of oure riche men woulde bestowe but parte of their lands and goods in this order. Whiche if they did, they shoulde neuer haue the like thanks, nor reward, at their children or friendes handes for all the rest, as they shoulde haue at Christes handes for that. But yet al this cannot perswade them, for the moste of oure riche men are so grædy and couetous, that they wil departe with none of their goodes during their life, nor giue any parte thereof to any such good vses after their death. Nay, there haue bene some that were so bewitched, that hauing some poore kinred and no children, at their death woulde not giue them the value of a peny, but haue giuen it al to their executors, whiche had more than ynough before to liue on. Were not these more than madde, that gaue their goodes to suche as néded it not, and that coulde doe them no good therefore, and woulde not giue it rather to the poore members of Christe? Whiche, God woulde haue payde them againe wyth wonderfull interest. Well, thoughe there are manye wyth vs,

that

that spende their money vainly in their life, and leaue their goods as fondly after their death: Yet truly if our Preachers, Parsons, Ministers, and Curates woulde earnestly and diligently perswade the riche at their deathes to bestowe part of their goodes to such godly vses, I beleeue verily our countrey (and that shortly) woulde flourishe with the like: Notwithstanding, for al this, we haue had, and haue some that spende their goodes godlye in their life time, and employe muche of it to godlye and charitable vses at their death.

OMEN. It is a strange soyle that breedes nothing but Burrs. It is on euil corne ground that beares nothing but Cockle: & it is an euil country ỹ hath no charitable mẽ in it.

SIVQILA. And it it is a good Countrey that hathe all charitable men in it, as yours hathe by your reporte.

OMEN. Loke what I haue tolde you, be bolde to tell it for trueth: for I haue tolde you no lye, I will tell you no lye, nor I can tell you no lye,

SIVQILA. Well, sir, I haue asked you as many things as I can, and you haue tolde me as muche as I wishe: So that your excellent discourse of youre Countrey customes, maners, orders, and lawes, hathe bin suche a delyghte to me, (though perhappes tedious to you) that it hath fed me as well as any foode: and if all this be true, that you haue tolde me: I must nedes confesse that this your Countrey excedes all the Countreys of the worlde, for godlinesse, honestye, modestye, loue, charitie, equitie, true meaning, playne dealing, Chastitie, temperancie, Hospitalitie, liberalitie, obedience, humilitie, patience, and fidelitie, and also for your good lawes and orders, being so well executed, & obserued. But surely many things are so rare and strange that I hearde you speake, that me thinkes they shoulde be Too good to be true.

OMEN. And likewise I haue hearde you speake manye things, that I beleeue they are Too euill to be false: Wel, if you will aske me any more of the state of my Country, lo I am readye to satisfie you therein.

SIVQILA. Nay, I haue no more to aske you: wherefore though I am not able otherwaies to gratifie you, yet I most hartily thanke you for your paines in talking so long wyth me, for your kindnesse in reuealing all these thinges vnto me, and for your curtesie in hearing me talke so patiently.

OMEN. What I haue done, if you thinke it well done, I am glad it is done: being sorie for the troublesome trauaile you are like to haue homewarde.

SIVQILA. Wel sir, I doubte not but that my Lord and God will guide and protect me home againe.

OMEN. That same God guide you, that you giue glory vnto. I know you are faithful, patient, and giuen to prayer: and therefore whosoeuer prayeth to him faithfullye, he will protecte them moste safely.

SIVQILA. I am certaine thereof. And nowe fare yée wel, it is time for me to be going hence.

OMEN. God blesse you and defende you in youre iourney.

SIVQILA. Amen.

FINIS.

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